

PROSPECTUS.

Doctor Fontaine, well known in the Eastern States, and more especially in Connecticut, as a medical writer and a skilful physician, has, at great expense, prepared an original Medical work, which is now in press — the fruit of many hours of midnight labor and meditation. He now wishes to extend its publication on the strength of a secured subscription, and the Titlepage, Plan of the Work, Index, &c. will show the object of the same.

This Domestic Manual of Health and Golden Bible of Nature contains with '*The Practical Key*,' &c. about six hundred pages, neatly printed, on good paper and type, and substantially bound. He has already issued a few copies, and this volume will serve as a sample for examination of the contents of the work, and for inspection of the material and workmanship.

In this State, the price of the book is limited to Three Dollars, payable on delivery, while in other States it will cost a little more, according to distance, and to defray the expenses of transportation. The Doctor's aim being to realize only the expenses of its publication, and thus to gratify his desire of doing good; to gain a substantial merit, if any should be derived thereon; and to add to his professional attainments, experience, and labor, a token of public approbation. Said work, then, will never be sold, but by a secured subscription, or by order. Hence only copies enough to supply the demand will be issued.

The inhabitants of New York, Massachusetts, and Connecticut have honorably, and with the kindest feelings, cooperated to promote the welfare of the Doctor, from his very first arrival in New Haven, (1832,) and, to this very hour, he continues to cherish their uninterrupted esteem, friendship, and patronage, which extends throughout the neighboring States. This encourages him to present with confidence to them and their friends, this Prospectus, and to solicit their subscriptions — a favor which will contribute to his laudable ambition, while he hopes the work itself will compensate their liberality. With this view he presents to them his new and original production on the Laws of Nature and Life, and on Physiology and Medicine.

He firmly believes his numerous friends will assist in the publication and dissemination of this useful *Family Physician*, (which will prove also '*The surest Guide of Practice for the Profession*,') and with pleasure attach their signatures to insure themselves as many copies of this work as they and their friends may need. On the confident expectation of their liberal support and recommendation, the subscription book will be presented to them.

Any philanthropic friend or bookseller, who feels anxious to extend the circulation of this '*Book of Prudential Revelations*,' and thus to wake up the sound sleepers from their lethargy, emancipating them from ignorance, shame, crime, and disease, and bestowing upon them knowledge, modesty, virtue, and health, — and who wishes to extend the subscription and sale of this '*Golden Bible of Nature*' far and wide, and those, who, with a similar object, intend to purchase a number of copies, are hereby notified that they may do so, and Dr. Fontaine will cheerfully make such friend or bookseller a deduction from the established price, equal to the per centage generally allowed to agents or booksellers, by the most reputable publishers. Applications will be made, and orders forwarded to him, (post paid,) at Springfield, Massachusetts.

☞ Payment for the work will not be required until it is delivered, and no copy will ever be sold, but by an insured subscription or order.

NOTA BENE. Each subscriber, on the delivery of this work, will receive, gratis, an additional production of the Doctor, '*The Practical Key to the Confidential Doctor at Home*,' a highly interesting Guide for the sick and the afflicted.

THE
BOOK OF PRUDENTIAL REVELATIONS:
OR THE
GOLDEN BIBLE OF NATURE AND REASON,
AND THE
CONFIDENTIAL DOCTOR AT HOME;

EXPOUNDING TO THE FAMILY CIRCLE THE LAWS OF HUMAN NATURE
AND HEALTH, AND THE DOCTRINE, ORIGIN, AND PROGRESSION OF
DISEASES, AND THEIR EFFECTUAL PHILANTHROPIC REMEDIES.

THE PROPHECIC WARNINGS TO THE TRANSGRESSORS ARE HERE RECORDED, AS THEY
RESOUND FROM THE GULF OF OBLIVION AND CRIMES; SUFFERINGS AND
SICKNESS; DESPAIR AND DEATH; ILLUSTRATED BY THE AWFUL
DISCLOSURES OF THE MYSTERIES OF REAL LIFE.

THREE PARTS IN ONE VOLUME.

' Arcana revelata fœtent.'

THE FOLLOWING DEDICATION — MARK-WELL TO PHYSICIANS — PLAN OF THIS WORK —
AUTHOR'S REMARKS — SECOND TITLE-PAGE — INDEX — PREFACE —
AND INTRODUCTION — ARE OF THE UTMOST IMPORTANCE.

BY A. DE FONTAINE, M. D.

21241
BOSTON:

PUBLISHED BY THE AUTHOR,

And sold on subscription by his agents, and by the booksellers generally
throughout the United States.

1845.

Entered according to Act of Congress, in the Year 1845, by

A. DE FONTAINE,

In the Clerk's Office of the District Court of the District of Massachusetts.

DEDICATION.

THIS Domestic Manual of Health, and Golden Bible of Nature and Reason, is respectfully dedicated to the ladies and gentlemen of tender age, the sick, the afflicted, and the desponding. By its salutary influences may the young branches of our Fellow-Beings bring forth the primitive fruits and beauties of an unsullied life; full of truth and knowledge, vigor and health, love and happiness. May the silent enquirer of these well-digested Prudential Revelations and Doctrines, and of the within heartfelt disclosures, profit by them, and hold fast that which he finds to be good.

TO PHYSICIANS.

This *Philanthropic Medical Work*, should be, to the professional man, the FORGET-ME-NOT; it will be, to the inexperienced practitioner, or the unskilful and less learned, a TEXT-BOOK, and a KEY TO MEDICAL SCIENCE, through which, at a glance, he will be enabled to resolve with accuracy the problems and mysteries of many diseases; determine with a correct judgment the disorganized laws of life and nature; and apply the surest remedies and antidotes to the restoration, comfort, and health, of the sick and afflicted.

WBA
F678L
1845

AUTHOR'S REMARKS.

IN offering to the public these deeply interesting truths, and these wholesome expositions of the Laws of Nature, the author does so in the full conviction that their physical and moral tendency will be found not only unexceptionable, but judicious and healthy. True, many fearful disclosures, and tales of horror, passion, and guilt are intermixed; but it is hoped, that such is the manner in which they are told; the benefits to be derived therefrom; the fidelity inculcated to God, to Nature, and to Life, in all the incidents; and their perfect freedom from every thing which is vulgar, and which might offend the most virtuous taste;—that none, who read throughout this indeed curious work, will be disposed to condemn it, or to exclude it from the most refined society, nor withhold it from any one, but cheerfully recommend it to all, and aid in the dissemination of the salutary instructions therein contained. These explanations of the natural laws ought to be the '*Vade Mecum*' of every philanthropist. Well would it be for our youth, of both sexes, if these lessons should sink deep into their hearts, for their aim is to show that

The only amaranthine flower on earth
Is VIRTUE. The only lasting treasure, TRUTH.

A TRIBUTE OF GRATITUDE TO DOCTOR FONTAINE.

[SUPPOSED TO HAVE BEEN WRITTEN BY DOCTOR PERCIVAL.]

[The following ODE, written to express the universal esteem in which Doctor Fontaine is held throughout the Union, is taken from the Knickerbocker, and was from that splendid periodical transferred to the Mirror, the Ladies' Magazine, besides other popular periodicals throughout the country. Originally it appeared in the Herald, published at New Haven, where the Doctor has resided with his family, since 1832.]

BEWARE of Doctors — stealthily who tread,
Like gloomy spectres, round the sick man's bed;
With dangerous drugs, deceptive, quiet keep
And cure their patients with eternal sleep;
The impostor, too, not less the slave of gold, —
As fully inexperienced, but as bold, —
Who boasts his medicines, his drops, his pills,
And battens on the sufferer that he kills.
Though fashion laud, and purchased printers praise,
And penny poets frame eulogic lays, —
Though bribed commendators lend a spurious fame,
With cures fictitious as their worthless name;
Still let the invalid, with prudent care,
Know what his wants, and what the nostrums are, —
The inventor's skill, success, and science see,
And what the effect upon himself may be.
Behold the triumphs of the art divine!
Nor longer let the hapless sick repine.
Light shall again the faded eye relume,
And rosy health the pallid cheek resume:
The deaf shall hear, the trembling limb be strong,
And groans of anguish mellow into song!
The infant, moaning on its mother's breast,
Shall fondly play, or smiling sink to rest:
The drooping girl new vigor shall sustain —
Bloom on the lip, and circle in the vein:
The boy, that friendship scarcely hoped to save,
Shall measure back his footsteps from the grave:
The sire, the matron, spared to those who love,
Shall lift the grateful heart and eyes above;

And thousands, rescued from disease and pain,
 Invoke the willing heaven to bless Fontaine!
 Friend of mankind! unsullied wreaths are thine, —
 Bright as a star thy lasting honors shine.
 In vain detraction shall thy name assail,
 Or poisoned arrows cumber every gale;
 Tried and approved, thy just renown shall spread,
 Till doctors starve and quackery is dead.
 And, as a pyramid its strength uprears,
 Bronzed by the storm, solidified by years, —
 Through rolling ages destined to endure,
 And famous now, — of future fame secure, —
 Shall thy philanthropy arise sublime,
 And hold an equal race with coming time.
 Away, ye nostrum-mongers, knaves, or fools!
 What's all the boasted science of your schools
 Ye, who perceive but one disease alone,
 Cure with *one* recipe, (of course your own;) *)*
 Appear most learned, when least understood,
 And rave about impurity of blood! —
 Mistake the effect where ye should view the cause,
 Rebel at nature, and subvert her laws.
 If but one malady annoyed mankind,
 And heaven a general remedy designed,
 The hallowed draught, or universal pill,
 Must be administered with studious skill:
 With constitutions or robust or frail,
 Too much may weaken, or too little fail;
 And, were the senseless dogma safe or true,
 Would Providence entrust the boon to you?

* * * * *

Thine be, Fontaine, the all-important trust,
 To tread these bold impostors in the dust!
 Born in that glorious mart,* where sages pour
 Their garnered wealth to brighten every shore, —
 Sprung from Italian sires, [Italia claims
 A constellation of refulgent names:]
 Not least of these, thy noble uncle† shone,
 Beloved where'er the healing art is known.

* Paris.

† Felix Fontana.

Trained by his guardian hand, thy youth became
 Tinged with his lore, and emulous of fame.
 In Gallic and Germanic schools to toil,
 Thy strength consuming with the midnight oil—
 'T was thine to choose; and academic bays
 Announced thy genius, and confirmed thy praise.
 For twelve long years thy skilful practice grew,
 And both the noble and the peasant knew.
 But wealth, or science, or luxurious ease,
 When sacred freedom called, had ceased to please;
 And vainly struggling 'gainst a despot host,
 The patriot fled * when liberty was lost!

* * * * *

To nations, oft indulgent heaven ordains,
 That what one loses proves another's gains.
 Escaping both the dungeon and the wave,
 Columbia welcome to the wanderer gave;
 And good men, smiling, deemed the tyrant mad,
 When yielding freedom all the worth he had.
 And thou, great necromancer of the mind!
 Admired and mourned alike by all mankind,—
 Immortal Spurzheim! though untimely doom
 Consigned thy honors to a foreign tomb,
 Shall no sepulchral pomp be wanting here,
 The lofty eulogy or flowing tear?
 But in our bosoms thy mausoleum rise,
 Till wisdom languishes and feeling dies.
 Pilgrim of soul! upon this western shore,
 The *wanderer* greeting, (not unknown before,)
 Thou led'st him forth, thy ancient friend made known,
 And twined the name of Fontaine with thine own.
 Beloved physician, to thy labors, then,
 By heaven protected, and approved by men,
 A world invokes thy counsels and thy art,
 Through rural villages or crowded mart,
 Where freezing gales insidious ruin bear,
 Or dark savannas taint the burning air,—
 Through western climes where ague shivering broods,
 O'er wide lagoons and never-ending woods,

* Doctor Fontaine was compelled to leave his country for his liberal opinions.

To where the murmuring oceans on each hand,
In distance heaving, terminate the land, —
The good, the wise, thy noble skill revere,
And bless the fortune that compelled thee here.
What though ungenerous rivals mean thee wrong,
Thy fame is scathless as thy soul is strong.
Harmless to you their missives shall rebound,
The assaulter piercing with relentless wound;
Bleeding and sad, the threatening host retire, —
Drink their own poisoned chalice, and expire!
But, like some glorious messenger of light,
Thy course as joyful and thy hopes as bright,
Shalt thou unharmed pursue thy bold career,
Not lured by flattery, nor restrained by fear;
Or, as a bird, when vernal breezes play,
Pursue 'the even tenor of thy way;' —
But, when their treasured vengeance tempests pour,
Spring o'er the tumult, and exulting soar!

P L A N
OF THIS
PHILANTHROPIC MEDICAL WORK.

THIS book is intended for general use and benefit; but more especially for YOUTH, to *guide* them in the path to long life and unceasing happiness. In a series of affecting scenes, Human Nature is here vividly exhibited; and the reader, in these awful disclosures of real life, possesses a true reflecting mirror for his admonition.

The unhallowed desires and propensities of a corrupted heart; the tendency of self-love; the charms of the forbidden volitions; the enchanting delusions of the excited senses; the perils of illicit love, and of an abused friendship; the practices of a private nature, and self-pollution; and the rebel and fierce instinct in man, when not controlled; are here exhibited in formidable array, for the admonition of misguided youth.

In these treatises will be explained the SYMPTOMS, CAUSES, and EFFECTS of prevailing Diseases, the MODE OF TREATMENT, and *Salutary Remedies*. The *New Theory* is also largely dwelt upon, and the *best method* to be pursued in curing all Chronic and Organic Derangements, Spinal, Nervous, and Consumptive Diseases, Dyspepsia, Pulmonary and Liver Affections, Scrofula, Rheumatism, &c.; (see the Index,) and in removing all those dangers and infirmities, incident either to a fashionable or a voluptuous life.

In a distinct treatise will be found a minute description of the *Female Constitution*, and the nature of the five progressive stages of life, to wit:—from the immature condition of *Childhood* to the *Age of Puberty*; from that of virginal purity to the *Matrimonial State*; from this blessed union to *Philoprogenitiveness*; from this state to the *Maternal*; and, finally, to the beginning of the *Critical Change of Life and Nature*, on which period depend the future health, and the comfort of the last stage of woman's existence.

We shall notice, in our remarks, the strange propensities which she cherishes and indulges, until, unwilling to forsake them, she sinks beneath the mighty influences and killing effects of her uncontrolled passions and depraved habits. The most effectual means are here prescribed to overcome the fiery billows of an excited nature; to subdue the kindling sparks of a blinded love; to quench the devouring flames of an unsatiated impulse; and effectually to tame the delirious furies of fashion and guilt.

A description is also given of her numberless *Infirmities* and *Obstructions*, their causes, and the *surest preventives* and *antidotes*, in the matrimonial state, and in her CRITICAL WANTS and CHANGES. When doubts arise of her *true condition*, she will no longer remain in anxious suspense, if she consult these *doctrines*, and adopt the hitherto unknown *philanthropic means* recommended. This *never-failing TEST* will at once decide, with certainty, her *real situation*, and her evidence would be undoubted, even during the very first days of her conception.

The disappointment encountered by many lovely couples in their wishes to become parents, has frequently embittered the fountains of happiness, and brought a mutual reproach, even upon their conjugal couch, whereby gloom and sorrow often surround their domestic circle. Such individuals may rekindle their hopes, as there is yet a charm and a magic balm. Here woman will find the golden rules of the *Power of Production*, and the *Moral, Philanthropic, and Potential* means to secure the happiness and pride of becoming a mother; and in man, too, by following the instructions, will be revived the full, *manly power and juvenile strength* which rejoices in the holydays of the hymenial feast. The causes of sterility are spoken of, and the mode of removing them. The certain means are pointed out, by which to impart to man and woman the gift of procreation, even if they have never felt the raptures of nature, or to restore this power when it has been lost or impaired by an intemperate life, by coolness of affection, by age, weakness, or disease; provided, however, the eccentricities of nature or the deformities of the individual do not counteract the effects of the treatment recommended. The whole is written with perfect decorum, and in accordance with an unprejudiced understanding of the Supreme, Natural, and Domestic Laws.

Frequent allusion is made in this work to the states of Celibacy and Wedlock. The Matrimonial Laws, and those of a Chaste Continence, are here and there, by turn, physiologically discussed, in view of Natural, Divine, Civil, and Domestic Economy. Explanations are given of their operations upon the human race, and the true object of each of them. The best guide is pointed out to youth, for the choice of a suitable companion, and the most approved precepts are laid down, directing their future path to happiness and bliss.

In this book, then, males and females will find an easy instructor, a comforter in their estrangements, and in either their mutual woe and despair, or their happiness, a *Philanthropic Counsellor*, the most efficient *antidotes* to their diseases, and a *Skilful Physician*, who points to the best prescriptions, and the surest remedies, and the certain preventives of a second occurrence of their complaints.

The unfortunate *rotaries* of carnal pleasures, and the *victims* of licentiousness, are directed to that part of this work, (see the Index.) in which is given a DOCTRINAL GUIDE, and the TRUE METHOD, *effectually to prevent* corrupted inoculations and impure stains, *secretly to treat* their own Hidden Maladies. A radical and speedy recovery from every infection of a concealed or suspected taint, is warranted, and that, too, without exposure or the fear of detection, and without the aid of physicians, but simply with harmless and agreeable *Vegetable Medicines*.

This invaluable work will be sustained by the assurance that our PHILOSOPHY OF PRACTICE is founded on the *Laws of Nature and Life*, for the development of body and mind; our THEORY OF DETERMINING AND CURING DISEASES, is the *Theory of Experience and Evidence*; our MATERIA MEDICA, the *Boundless Forest*; and our AIMS, to *conquer Prejudice, Imposition, Ignorance and Disease*, and to *do good unto all men*.

To this Manual of Health is added a variety of interesting and very curious subjects, the instruction contained in which will contribute much to each individual's felicity and to the interests of social life. They will lead men and women to a superior knowledge of themselves, to a sense of duty towards others, and to the pure enjoyment of a perfect, undivided sympathy, and hence, to a melioration of the Economical, Physical, and Moral Condition of our civilized race.

By adhering to the *Method of Instruction, Mode of Life, and Medical Treatment*, inculcated in this GOLDEN BIBLE OF NATURE, the human mind and body will be raised to the highest degree of attainment. Health, a sound Physical and Economical Organization, and an improved intellect, accompanied by beauty, happiness, and long life, will soon be the portion, the price, and the crown to their followers. No better title could have been selected for this complex work, than 'THE BOOK OF PRUDENTIAL REVELATIONS, or *The Confidential Doctor at Home.*' The scenes of real life are unfolded, the forbidden secrets of men's and women's hearts are explored, and the most essential *Laws of Life and Preservation*, involving the Doctrines of *Mind and Body, Health and Disease, Happiness and Misery*, are described and displayed.

It is confidently believed, that not a dissenting voice will rise to condemn the laudable motives of publishing this Philanthropic Work on Nature's Laws, nor form an unfavorable opinion of the doctrines in which we, in common with the majority of the Colleges and Faculty, sincerely believe, and with fearless spirit advance; nor of the remedies we boldly advocate and recommend.

The father and mother, the guardians and friends, may not, from feelings of false modesty, keep the youth in ignorance of the most *vital instructions* it teaches; as nothing can be more important to their moral and physical condition. Yea, it is not too much to say, that if nine tenths of our middle-aged population, especially of our cities, should have had the subjects and doctrines of this volume plainly presented to them, with a good purpose, religious light, and an unprejudiced understanding, in the days of their youth, they would now have been wise and pure in mind, healthy and strong in constitution, dominant over the fierce instincts and passions, and fathers of a promising and vigorous race. But it is not so with them; they are the victims of past transgressions. The laws of God, of Nature and Life, and of their preservation, had not been revealed to them, but by the bitter experience of their violations. Would it not, then, be better, even in tender years, to possess a seeming premature but protective and saving knowledge of our existence, and of the natural laws, than to experience a destruction of them from early ignorance? Certainly; and this maxim should be ever impressed upon our youth, as the result of our own sorrowful experience.

True, in the course of this work, it will be remarked, that many passages and explanations may appear obnoxious to the charge of indelicacy, but the apology for it is given elsewhere, and the answer, or, better to express it, the reason for so doing is, that 'to the pure, all things are pure;' and the vicious or habitual sinner, and the profligate, at the recital of the awful consequences which await a degraded life, will be struck as by a magic spell or enchantment, with conviction and shame. They will learn through this medium the effects of their transgressions, and of the violated laws of life and nature, and those of God and social man; their monstrosities and wretchedness are here depicted with the most impressive language, and they are vividly shown that their ways are short, deceitful their pleasures, untimely their end, and their reproach and despair eternal.

The diversified style (which, at times, is also at variance,) used in this work, is of an intermixed syntax, derived from fifteen foreign languages, with which the author is somewhat familiar, while he does not possess a sufficient knowledge of English Literature. This will account for its oddness; yet he hopes it to be a sufficient guarantee for him, that the opinion of the critic will be liberal. The whole, however, is written in a

clear, forcible, nervous style, with candor, and with as much conciseness and precision as the subjects would admit, and as the limited time of rest from his professional practice and the labor of midnight hours have allowed.

It is expected, then, this Popular and Domestic Manual of Health will never suffer opposition; and notwithstanding the nice *critic* may point out *defects*, and the *cautious one* may hesitate to stamp *some passages* with his IMPRIMATUR, and the *bigotted*, the *ignorant*, the *jealous*, and the *envious* may unjustly pronounce it *uncalled for*; yet it is thought that none can deny its GENERAL MERIT.

Indeed, this work is of sublime import; it is a *Curious Book*, full of useful knowledge and important precepts. Its pages should be daily consulted, as at all times will be revealed to the silent inquirer some new practical truth respecting the laws of life, which knowledge is intimately connected with the preservation of health and happiness. May it be the KEY-STONE and the GUIDE for our intelligent community, to better the condition of men; and may both sexes become familiar with it, as it is admirably adapted to all classes and conditions; thus all, in communion with their domestic circle, will surely experience by its instructions and their submission, the benefit of progressive comfort and a long life.

OUR MOTTO.

Read, examine, and reflect; compare, reason, and judge.

SECOND TITLEPAGE.

The Book of *Prudential Revelations*, or, *the Secrets of Men's and Women's Hearts Unfolded*; vividly exhibiting Awful Disclosures of the Mysteries of Real Life, with the most salutary Hints to both Sexes on the Laws of undefiled Chastity, pure Love, holy Marriage, unsullied Nature, Morality, Health, and Comfort, illustrated by a PRACTICAL KEY TO THE HEALING ART, on the Basis of Truth and Experience.

This Confidential Doctor at Home, or Medical Companion, points to the votaries of Fashion, and to the guileful and heedless youth, the thrilling incidents of guilt and passion, the dangers of a modern life, of a carnal mind, and of the Epicurean doctrine. To which is added a New Theory for determining the Symptoms, Causes, and Effects of the most prevailing Diseases, especially those of a chronic character and organic origin; Spinal and Nervous Complaints, Pulmonary and Liver Affections, Dispepsia, Consumption, Scrofula, Rheumatism, and Delicate Diseases; and of the various Female Infirmities, Obstructions, and Derangements; accompanied by Remarks upon the most approved mode of treatment, and the true and most efficient Remedies.

By these Scientific Essays and Healing Balms, the sick will be guided to health and happiness; our misguided sons and daughters will retrace their steps to Deity, duty, and virtue; and even careless physicians, thoughtless guardians, tutors, and parents, and the heralds of the gospel of peace and good will to man, will find in these Physiological, Anatomical, and Pathological Instructions a powerful Lesson, of mighty influence.

By A. DE FONTAINE, M. D.

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
ADVERTISEMENT.

WRITTEN BY A FRIEND.

It cannot be necessary, in issuing this interesting work, that the author should make an apology for supplying the demands of hundreds of subscribers and the numerous advocates of its doctrines. The often repeated requests of his many friends, for its publication, were enough to show how much such an instructive book is needed, and how extensively useful its moral and physical effects promise to be to the community at large.

To the female sex, — liable, alas! to so many and such severe physical and mental derangements, to which the other sex is not subject, though often the cause, — this book reveals their estrangments and infirmities, inspires confidence in the midst of their afflictions, revives their hopes, and points out to them the great oracle of health and truth. To woman, the preserver and counsellor, the source of man's felicity, this work brings comfort, consolation, and fortitude, a calm to her rebel instinct, and a virtuous progression in her intellectual pursuits. Here she will find a sympathizing friend, a kind physician, a healing balm for her sufferings, and a restoration of her hopes of a final recovery. In whatever delicate situation she may be placed, these pages will reveal her condition, without exposure, fear, or apprehension, administer to her wants, and thus prove to her the real guide to health, avoiding the outrage and humiliation to her feelings too often produced by the unfounded suspicions of her neighborhood, and by the rude scrutiny of treacherous friends or ignorant physicians, or the deceitful pretensions of quackery, even among those of her own sex, who impudently assume the honors and offices of an M.D. The man, whom providence has afflicted with a train of severe and afflictive diseases, who has plunged into the excesses of licentious love, or who has cause to dread the fearful consequences of illicit intercourse, is, in fact, the victim of secret and horrible diseases; or if he has suffered from the treatment of ignorant physicians and pretenders devoid of conscience, — producing disorders worse, if possible, than those they pretend to cure, — he will learn from the following Manual, the cause, the consequences, and the cure of his misfortunes. They will be pointed to the faithful physician, and guided to the sure and unfailing source of relief.

A profound judgment, and a philanthropy founded upon truth, science, and experience, recommend that which is worthy of universal confidence and patronage. There will be found in this work frequent allusion to the grandest discovery of modern science, 'the real Philanthropic Remedies.' He who discovered a continent in the waste of unexplored waters, was thought meritorious of eternal fame; but what shall be his reward, who, in a waste of horrid diseases, has found the true origin of them, the theories of their treatment and radical cure, universal in its effects, un-failing in its success? To him, then, to his discoveries, to his skill and medicines, are the afflicted, the diseased, and the sufferer referred, in the fullest confidence. Satisfied with his triumphs in one hemisphere, he is now making another the scene of his labors and his victories. A naturalized citizen, and, for thirteen years, a resident of the United States, we claim him as our own. He has been, during this time, and is constantly engaged in the active duties of his profession, at his home in Springfield, Mass., where the afflicted, even from the remotest States, call not in vain for his professional counsels, and many flock to him, regardless of the distance of hundreds of miles, sure to receive, under Providence, from his disinterested advice, the means of health and preservation. Long may he live to see the blessings his prescriptions and medicines have conferred; long may he enjoy the refined felicity which springs from the benevolent desire to relieve the ills of life and the misfortunes of his fellow-beings.

 Allusion is here made by the writer of this Preface to Dr. Fontaine, to whom, under the blessings of Providence, we give our thanks and assurances of esteem.

INTRODUCTION.

BY A REVIEWER.

THIS treasure of observations and thoughts is intended for private individuals, old and young, of both sexes; the weak, the desponding, the sick, and the afflicted. Safe instructions and eminent medical advice are given by one, who, during thirty years of unremitting labor, has built up a reputation upon the rock of *Experience, Skill, and Success*. It is the GRAND DESIDERATUM of the medical world, for the want of which so many millions have perished. 'The true origin of diseases, the sure mode of treatment, and the most salutary antidotes,' are here pointed out; while the virtues of the Philanthropic Remedies are set forth, and their merits exemplified.

An important observation should be made respecting what are termed Family Medicines, and recorded prescriptions. Unless their operation be safe, gentle, and efficacious, they sink at once into disrepute and oblivion. Yet it must be remembered, always, that reason and justice require, in every instance, a fair and impartial trial, and that time and patience are often necessary, as well as a strict and earnest perseverance, to effect great and important changes in the system. Frequently, weeks and months may be required to root out chronic and organic diseases, and restore to a natural and healthful tone the long deranged and diseased functions of the human system. How could the idea ever arise, that to extend the knowledge of a useful medicine, or that of a physician's skill, through the medium of a newspaper, can ever be improper, much less disgraceful! If the remedy be efficacious, or the doctor learned and experienced, it is, doubtless, a duty to the public to make it known,* and not less so to the medicine or physician. To extend as widely as possible every benefit to our fellow-men, should be a matter of pride, patriotism, and philanthropy.

One admonition more. Medicines are often taken incautiously; advice is too often followed loosely; but those who would be benefited by the specifics or medical aid recommended in these pages, must implicitly follow the directions, and carefully pursue the advice, for so nicely are the springs of life adjusted, that the consequences from what may seem but a slight inaccuracy, may be the reverse of what is intended. Temperance, exercise, calmness, repose, resignation, and confidence, facilitate the operation of the remedy, and are required by the delicate combinations and peculiar results at which it aims. By a disregard of these hints, its benefits may, very often, be weakened, delayed, or utterly destroyed. In vain does science bring to her aid the productions of beneficent nature to cure diseases, which man, by his inconsiderate carelessness, may place beyond the reach of art.

* He who, from prejudice, or induced by a jealous spirit, or by envy, withholds a sure remedy or a good physician from the sick and afflicted, is guilty of manslaughter, if not of murder

PART FIRST.

SECTION FIRST.

Hints to the Youth of both sexes, on the most essential laws of life and preservation ; involving the doctrine of mind and body, health and disease, happiness and misery.

ON CHASTITY.

Of love, the universal passion, the most powerful instinct of the animal creation, it is not necessary to say any thing in explanation.

The natural excitement of procreating desires must be familiar to all for whom these pages are designed, and whom they can benefit. In brutes, this passion is a fierce, and often a vicious instinct. In mankind, when depraved and uncontrolled, it takes command of his reason, becomes the tyrant of his system, urging him to excesses, which corrupt his morals, destroy his health, and sink him fast to a bed of sickness, hopeless despair, and, at last, to the grave. No propensity is so necessary ; the proper exercise of none more delightful and beneficial ; while its excess, even in a state of wedlock, depresses the spirits, relaxes the fibres, weakens and exhausts the whole frame, and this general decay of the system is attended by a train of symptoms of the most distressing character, ending in premature death. If such be the effects of the excessive legitimate exercise of these functions, what can be expected when man gives himself up to the practices of a horrid and unnatural vice, and insults and outrages nature by a continual selfish self-pollution, at which a pure heart and reason itself revolts, and at the consequences of which humanity must shudder ?

The object and the necessity of this treatise will be found in the course of its observations. The rapidly increasing practices of masturbation, the illicit intercourse and abuse of nature so widely extended in America, and especially in the Northern States, with the miserable effects of the indiscriminate and excessive amalgamation of sexes and colors at the South, have become so alarming as to threaten serious consequences to the nation itself, and demand a strong appeal in favor of virtue and chastity, as well as a remedy for the diseases produced by every violation of natural laws. The commandments of God are trampled upon by the licentious and profligate of both sexes, even within the precincts of his temple. Moral and religious obligations are disregarded; secret vice dreads not the shame of observation; hence nothing but the fear of the horrid consequences of vice, can restrain the victims of passion and the habit of self-indulgence. And while the most profound physiologists have taught that the greatest excess in natural enjoyment is less productive of evil than solitary vice, something would have been effected in the cause of humanity, if man should be persuaded to choose the lesser evil.

No theological influence has been found sufficient to check this vice; no faith in religion; no exhortations to virtue; no threatenings of future retribution. In theological seminaries, in convents and monasteries, in nunneries, and in the bosom of the church, it has too often developed itself, and committed its most horrid ravages. It is our lot, the province of the physiologist and the physician, to give with effect a scientific dissertation of the train of evils, which are produced by the various conditions of venereal excess. We shall do it to the best of our knowledge, and these will be followed by a few prescriptions of medical treatment for the afflicted of both sexes, who are the victims of these irregularities.

No accurate observer of the human system will deny that the excesses of sexual enjoyment, and the irregularities of the sexual functions, masturbation, &c., are the causes of almost every disease to which the system is liable, and tend more than any other scourge of mortality to send men and women to an untimely doom. Awful is the state of depraved man; horrible the condition of those who sink by an abuse of nature to hopeless despair. A life of pain, haunted by loathsome images, depressed by conscious guilt, and all

the energies of the system exhausted, by a habit which clings to them with remorseless fangs, and which the nicest science, (the medical art,) and the most persevering moral energies and of reason, collectively, or either them alone, can conquer.

Among the alarming effects of the habit of masturbation, or self-pollution, the following may be enumerated as most important:—

First. The superior intellectual nature of man, his God-like and sublime attributes of thought, memory, and will, the three great powers of eternal origin and excellence, become by this pernicious practice so impaired, that they may be said no longer to exist in him, upon whom the habit of masturbation or lust has been confirmed. No longer is there any energy of action, vigor of conception, purity of thought, or pleasing memories of the past. The very will seems controlled by lascivious desires. All the ideas are obtuse and imperfect. At first there is a slight confusion of mind, which rapidly and surely increases. The most brilliant natural talents are no longer useful. There is a constant sense of uneasiness, and often a fearful desponding anxiety; vertigo ensues; hideous appearances and delirium, ending in hopeless idiocy, or confirmed, and too often incurable insanity; for by such slow and frightful degrees does the monster of unnatural and worse than brutal vice undermine the fair fabric of the human soul, and destroy all the organs of its manifestation.

Second. The destined and natural growth of the human body is prevented in those who abandon themselves to the solitary vice. Each unnatural enjoyment produces a shock upon the nervous system, weakening the stomach and digestive organs, and the whole system of organic life, so as to destroy their tone and action, thereby preventing the nutriment of the system, as well as abstracting from it the choicest portion of its essence. Thus the powers of the body decay; there comes over the subject, sometimes, a constant drowsiness, often an utter inability to sleep. In the general derangement of the system there arise hysterical affections, hypochondria, a tendency to fear and tremble at the slightest cause, and the horrors or the stupefaction of despair. There are tremblings, faintness, suffocation, often a saliva of a sweetish, disagreeable taste, a chronic, or convulsive hacking cough, spitting of blood, indicating a giving away of the lungs, wandering pains, especially in the spine and

kidneys, marasmus and consumption, or a general breaking up of the physical system.

Third. Violent pain and intense agony, symptomatic of acute diseases, mark the struggle of nature with this horrid vice. Many are suddenly seized with inflammatory fevers, fever of the brain, and other local inflammations. Some are a continual prey to nervous headaches, others are the victims of the most appalling epileptic fits and convulsions. Diseases of the chest are common results, dyspepsia in its most incurable form is scarcely ever absent; and rheumatisms are not the least painful and distressing of the numerous consequences of this abuse of nature — this foulest of all man's wicked inventions. The general symptoms of an affection of the spinal marrow commonly become apparent, and these seldom appear, but to give warning of a quick progressive dissolution, that the system cannot long survive its continued abuse.

Fourth. Eruptions appear in various parts of the body; sallowness of the skin, especially of the face and neck; a flabby, pale, lascivious countenance, a glassy eye, and general softness of the muscular fabric, and the consequent want of that prime, bright expression of health. Soreness of the glands, and ulcerations upon different parts of the body not uncommonly appear, and the inflamed glands may even become putrid, leaving the patient in a situation to inspire every one with disgust and horror, so that this terrible curse is added to all the pain, shame, and remorse of the guilty sufferer.

Fifth. The organs of generation, being those most immediately subject to an unnatural and atrocious outrage, are by no means the last to suffer. The sight or thought of the loveliest and purest object in nature, produces an immediate excitement, and a perpetual erection, often accompanied with involuntary emissions, when the slight animal gratification is immediately followed with the most overwhelming agonies and shame. Often this is caused by a slight titillation or bodily motion. The mind is full of obscene thoughts, which act and react upon the senses. Sometimes, when these are most violent, there is not the power left to make an erection, or at most, it is a very feeble one. How many are thus affected with symptoms resembling secret and loathsome diseases, with discharges of foetid matter and mucus, which destroy their vital powers and

constitutions? Others are tormented with powerful or continued priapism, (erection of the penis in man, or stiffness of the clitoris in woman,) disuria, stranguries, burning urine, difficulty in discharging it, and spasmodic attacks, which are most grievous and insufferable. Ulcers, soreness, and diseases of a most delicate nature affect these organs, and the unhappy man or woman is rendered forever incapable of enjoying the blessings of matrimonial life.

Sixth. A large and distressing class of female infirmities attack those of that sex, who are so unfortunate as to become addicted to this habit, from whatever cause. Of these are the whites, painful menstruations, irregularities, green sickness, falling of the womb, sinking of the spirits, general prostration, affections of the bowels and the small of the back, curvature of the spine, bed-ridden, internal humors, polypus, cancer of the uterus and ovaria, hemorrhoids, and the general mental and moral affections heretofore described; making, in all, such an awful train of diseases, pains, sufferings, and premature death, as is shocking to the imagination and truly horrible in the reality. A timely remedy, applied with skill and perseverance, can alone save the unhappy votary of this deplorable and raging vice from misery, agony, and despair; and this, as it is the consequence of a sin against nature, is a just punishment assigned by Providence to this foul offence.

Among all the evils of life, there is not one to be more dreaded than the habit of masturbation or self-pollution. It destroys the strongest constitution, it lays the finest intellect in ruins. Yet in spite of all this havoc, of this terrible picture of these awful examples, how many of the youth of both sexes, and often those supposed by society to be most pure, most correct, most virtuous, are plunging themselves deeper and deeper into the vortex of this secret sin? The habit commences, most unfortunately, before the consequences can be known, in childhood and even in infancy; and before the subject awakes to the consequences, or better judging friends or physicians can perceive the cause, the disease is making silent but deadly progress, and the pride and hope of anxious parents is sunk in the grave. With bended body and feeble limbs, languid, enervated, enfeebled, the blinded miserable slaves of habit and vice, totter on in pain and shame and agony. Every bright

vision of the future fades — every glowing hope of happiness is gone, and forever darkness and despair are the concomitant encircled visions. Common misfortunes may be born with patience — the plagues and diseases incident to climate and situation may be endured with resignation, but who can endure the pangs of remorse occasioned by the reflection that his own excessive indulgence of his vile and secret sin, has brought upon himself all the miseries that he endures?

The age of childhood should be most carefully guarded. Very often the disposition to sin springs up in early infancy. By the example of others, or the evil influences of servants, before the parent imagines the possibility of such a thing, the sense is developed, and the worst consequences ensue from the early practice of the only mode in which it can be exercised. As youth advances, and the state of puberty is developed, when all the warm and tender passions of the soul spring into active life and energy, the mind is filled with unchaste thoughts and lewd images, which, if not gratified naturally, will scarcely fail to induce an improper gratification. Then the son most needs the father's watchful care, and then the daughter requires the mother's most tender solicitude. Religious feelings often may restrain, in some degree, the wild rush of the passions, and shame may check the course of lascivious desires; but the fires of youth and the irritation of the genital organs, produced by the rush of blood to the expanding parts is, alas! too often sufficient to commence the destructive vice, and form it into a permanent and growing habit. Could youth foresee the misery, which the first step in vice might occasion, how much anguish and remorse they might be saved! The appetite increases by the means used to allay it — it grows by what it feeds on — and as passion too often overpowers reason in the mind's healthiest state, what can we expect when it has been sapped and weakened by the very vice which we wish it to control? The first alarming symptoms may make them pause; the danger terrifies them for a moment, but the habit gathers force from a temporary cessation, and the fiend, with renewed power, drags the soul down to the tortures of temporal hell. Lust reigns in all the thoughts, at all times and in every place it maintains its loathsome supremacy.

Procreation is the law of universal nature, but those of either sex, who abuse their bodies by unnatural indulgence or excess, destroy and pervert the laws. Their exhausted strength and broken down system, and their self-delusions unfit them for the enjoyments of a pure lawful love, and destroy their generative powers, thus trampling upon the Divine will, the dictates of a rational conscience, and making themselves suicides and murderers of the human race.

The most celebrated ancient physicians have made this subject one of deep research and observation, and the works they have left upon the effects of lascivious excesses cannot be read without a strong impression of their fatal effects. These effects seem to pervade the whole system as does the transitory pleasure the whole mind. As coition ends in a general convulsion of pleasure and ecstasy, so the injury of excessive or unnatural indulgence reaches to every part of the system, affecting not only the spinal marrow, but every tissue and fibre; and extends its electric influence throughout its nervous filaments, until nature sinks beneath and is no longer able to support the frequent shocks and the constant drain upon its vital fluids; and the patient becomes the victim of slow excruciating and deplorable diseases, and dies the death of a miserable wretch in despair and torments. Lassitude, weakness, and general debility are but the first and mildest effects of self-pollution. It impedes nutrition; thus lessens the action of the heart, and impairs the quality of the blood; the mind is weakened, depressed, and bewildered in her lustful dreams; the memory is confused and lost, and the will enslaved and nourished in the imaginary scenes of carnal pleasures. A cold sensation pervades the body, and shivering and trembling is felt in the chest and abdomen, which extends to the limbs. The voice is coarse, observable especially in females—the eyesight clouded and failing—sleep is disturbed by disgusting dreams, and the whole human frame sinks into a confirmed marasmus, decay, and incurable slow consumption. All these consequences are greatly increased if venereal excesses or unnatural gratification commence in early youth or in childhood. In the spring of life, at the period when the mind is gradually strengthening, all the powers and functions of the system approach their perfect development, and with this growth is connected the never

ceasing increasing propensities of the unfolding organs of generation; hence an excess of sensibility. If in this progress of the system to its destined perfection, youth yields to the temptations of lasciviousness, and indulges in criminal enjoyments, plucking the unripe fruit of pleasure with a hasty hand of uncontrolled passion, he, surely, checks the growth of all his faculties, destroys the happiness, which their legitimate use would bring him to encounter, and sacrifices all the joys of the future to a present odious, heinous, worse than brutal and unnatural gratification, which inevitably shortens the period of his existence.

When the constitution approaches its state of perfect development, when the boy and girl, blossom into the full grown man and woman, if the social impulse, or amative propensity produce disorder and defy control, the effects are too important to be neglected, as they leave often the most vital influence upon the whole system; and upon their action, future happiness, health, and even existence may depend. The exquisite sensibility in the system united with sufficient powers in the circulation, marking the *nervo-sanguineous* temperament on the one hand, and the full and cold phlegmatic constitution on the other, are the two extremes, which require the indulgence by coition, of moderate and healthful venereal pleasure. In the former it is required to diminish the irritation and fullness of habit, which if not reduced might cause frenzy, fevers, inflammation &c.; and the latter require the excitement to quicken the action of the vessels, nerves, &c. to prevent obstructions, hypochondria, and a train of disorders incident to the lymphatic temperament. Thus natural enjoyment, in periodical turns, within proper bounds, at the mature age, is as necessary, as premature, excessive, or unnatural gratification is destructive, and the one is as much commanded by the laws of God, Nature, and Man, as the other is explicitly forbidden by the same laws, which we are all bound to obey.

Continued celibacy loads the glands, retards the circulation, and occasions fullness and stagnation of all the vessels. Sinful and ruinous as are the excesses, whose effects we have described, the entire abandonment of sexual gratification is scarcely less so, and old maids and old bachelors, with their systems unexpanded, and their minds unwarmed by the fires of mutual passion, of love and

enjoyment, never experiencing a generous emotion or a glowing rapture, become morose, gloomy, fidgety, selfish, and contracted ; all their faculties are confined within the narrow bounds of ordinary gratifications, and they become devoted to parsimony, live the contemptible life of a miser, with no higher enjoyments, or better sensations, and with little pleasure to themselves and less benefit to their fellow-creatures ; without fulfilling their destiny, they live in a round of merely contemplative amusement.

Thus excess and abstinence are alike unnatural and hurtful. A temperate enjoyment is the only pledge of health, happiness, and longevity. Yet the young, by a careful diet, exercise, and moderation, should inure themselves to hardship and prevent the relaxation and lethargic effect of indolence ; which produces effeminacy and imbecility, by which the mind becomes as feeble and torpid as the body. It is not to be denied that a degree of indulgence, even in what is termed unlawful pleasures, may be practised with physical impunity, and perhaps with benefit ; but frequent scenes of dissipation and shocks of debauchery overstrain the system, exhaust the powers, indurate the solids, dry up the juices, block up the vital channels, and induce a premature approach of the rigidity of old age.

The moderate enjoyment of sexual pleasure raises and cheers the noblest faculties of the body and the soul. *Coition* is the grand act of nature in all her animate creation ; a function important because there is connected with it the strongest passions, and the highest degree of enjoyment ; and upon it alone rests the whole fabric of society and real happiness, and the continuance and preservation of the human race. To every animal but man, nature has set bounds to the exercise of the procreative functions, and prescribed the periods of their desire ; but to man, as a rational being, and the noblest work of creation, she has given full liberty to enjoy those blissful pleasures continually, guided only by reason and a proper regard to the powers of his system. While this liberty is used with discretion, and this license does not degenerate into abuse, the exercise of this function is proper, honorable, virtuous, healthful, and necessary. It gives the highest pleasures, of which the senses are capable, and mingles with the sweetest affections of the human heart. The passion, that liberal herald of our manifestations, and

the bright shining emblem of a noble soul and a tender heart, adorned by a brilliant intellect, is also the theme of the novelist and inspires the poet and the artist. Without it the world is a blank, and society a chaos. In its enjoyment all is order, delight, sunshine, mirth, and bliss; deprived of it, all is cold, dark, and misanthropic. But when pleasure is perverted into debauchery and the blissful ecstasy is carried to a blind excess, man loses the reins of reason and sinks below the level of the brute, and remorse, disease, and shame, are the result of the abuse of faculties, whose regular action should bring happiness and peace.

Love is engrafted by nature in the human breast, the mother-plant of every virtue, the source of every bliss; and its enjoyments are not less pleasing to God than useful to mankind. It is this which draws the sexes to each other, makes each other's happiness the highest earthly consideration, and produces feelings of rapture which can only be compared to heaven itself, and which Mahommed, with a fine notion of the human character and its prevailing passion, has made the chief of its unending joys. If this sentiment be pure, it brings the greatest pleasure man can wish for: but, O youth, beware! Let this sentiment be refined and governed by affection and reason, lest it hurry thee into the horrors of lust, and produce the fruits of debauchery and excess. When this has once fastened upon thy mind and degraded thy body, farewell to love and all its soft and pure delights; farewell to peace of mind and the pride of conscious rectitude—to all which makes existence a blessing.

‘Sacred instinct first kindles in man’s and woman’s heart the ethereal fire, and when that pair meet whose inclinations come in unison, they proclaim to each other, with palpitating endearments, that there is a secret anxiety for becoming united into one. If this is not repugnant to the laws of chastity, and is agreeable to the laws of nations, there now remains nothing but the embrace to complete the felicity agreeable to the dictates of instinct. If this be concluded, and the period arrives, nature then prepares, and the ideas centre in this act only; the blood increases in velocity, and, like the attractive power of the magnetic fluid, they cement as they join in the voluptuous contact.’

Such are the pleasures of a natural exercise of the passions; but how different, how deplorable are the results of unnatural excess. Excessive venery produces lassitude, weakness, numbness, a feeble gait, head-ache, convulsions, irregularity of all the senses, dimness of sight, dulness of hearing, insipidity of taste, insensibility to odors, an idiot look, weakness and derangement of the digestive and nutritive functions, spinal disease, and general effeminacy. These evils are increased by the perpetual itch for gratification, to which the mind and body have become so much accustomed, the one dwelling continually on lewd images, the other with its erectile tissues in a state of constant irritation and tension, making it so difficult to refrain, that absolute force is often required to restrain the subject of this deplorable habit. Nor is even this always sufficient; for, in the obscene dreams and waking fancies of lasciviousness, the life-giving fluid is lost, and, after a time, is ejected, with scarcely any pleasure, often with pain, and upon the slightest irritation.

Coition is useful whenever it is solicited by nature in a healthy state of the system; but at all other times it weakens the faculties. When the seminal fluid has been too long retained in its vesicles, it acquires such a thickness as to make difficult its return into the mass of the blood; then its natural discharge, in conjunction with one of the opposite sex, is proper, and even indispensable to a state of health. This is the commanding law of order. But to subject ourselves to lascivious desires, is to make the imagination the exciting cause, and produce a lustful habit, which grows and strengthens until all the horrible consequences of vice are accumulated upon the unfortunate victim of his desires.

But the act of self-abuse, the all-pervading vice of masturbation is, of all the evils which affect the procreative functions, the most to be deplored. Frequent repetition of this act has been followed, in some instances, by a spasmodic, painful, and bloody emission; and those who practise it have almost universally a disordered system. They are afflicted with a loss of appetite, or a craving one; their nights are disturbed with dry coughs; their beds drenched with profuse perspirations. The voice is affected with an unnatural hoarseness. Shortness of breath, and violent palpitations are

occasioned by the least fatigue, and a weak chest, stooping gait, and unsteady feet mark a failing system. A slight jaundice often supervenes, pimples appear upon the face, especially about the forehead, and upon the back; the flesh wastes off, and the slightest changes of atmosphere produce violent rheumatic pains.

Another cause why those who practise self-pollution are debilitated, besides the constant drain upon the system in the loss of the seminal fluid, is the nervous energy expended in frequent, though it may be imperfect, erections and tensions. The excitement or pulling tension of any part, exhausts the powers, and with the erection of these tissues, in the organs of generation, in either sex, are connected some of the most important organs of the system, and, indirectly, every portion of that delicate and beautiful fabric, the masterpiece of infinite wisdom, which human folly and madness so often destroys in the prime of its existence. The draft upon the fluids of the system, to supply the constant excitements, is so frequent, so constant indeed, that their dissipation must occasion the greatest weakness; and other functions, where these juices are wanting, must, of necessity, be imperfectly performed.

The mind of the self-polluter revels in one idea, till that swallows up every thought; no matter how august the occasion, or how sacred the place, he finds his thoughts absorbed and occupied with the lustful desire, and his only wish is for an opportunity to indulge in his loathsome habit, — one at which nature revolts, even in the breasts of the most depraved; for while a promiscuous and even excessive intercourse with the other sex is avowed without shame, and is often, it would seem, a matter of glory, where is the man or woman so base, so much a wretch, as to avow that he practices self-pollution, or she indulges in masturbation? Proof, if any were needed, of the criminality of the deed!

It is evident that the injury to the system in this way is infinitely more than by excess of natural indulgence; for after excessive coition with a woman, if she is really beloved, a man is not so sensible of lassitude. The joy of the soul increases the strength of the body, and all his powers and faculties act in a beautiful sympathy, and rally to recruit the exhausted organs. There is no such action of the recuperative forces with the self-polluter. Every effort is

used to secrete and eject the wasted fluid, and the convulsions suffered by the frame are such as can rarely be remedied.

And fatal and worst of all the terrible consequences of this vice, is that it destroys the sentiment of love, — makes the patient fly from the charms and endearments of the other sex, and utterly takes away the disposition and the power to fulfil the object of the marriage state. Man, sunk to a beast, loses the noblest of all feelings, his love for woman; and woman, victim of the same foul desires, is no more accessible to the soft passion, which to her should be a source of such rapturous pleasure; neither longer feel that ‘beauty has charms to dilate our breasts and multiply our joys.’

But the subjects of these unhappy disorders, and the victims of this destructive habit, claim our sympathy and commiseration, rather than our vengeance or contempt. The powers of nature may yet be invoked. Science not only points out the evils, but it finds a cure. Make no delay, O ye enslaved votaries of Venus, and victims of a blinded love of self-pollution. Neglect not the offers of your salvation, — no, not for one hour; do not reject the means by which the fangs of vice may be unfastened, and health restored, and life preserved.

To Dr. Fontaine was reserved the honor of discovering a medicine, possessing those singular and extraordinary powers necessary to recruit the system, weakened by torture and a prey to accumulating sorrows, and for the cure of this most truly distressing, and what had seemed, incurable disease. Long has it puzzled the medical faculty to find a medicine that would at once allay irritation, and at the same time give tone and vigor, as well to the general system as to the organs concerned. It was often given up in despair; but such a medicine, happily for the sufferer, is found in the Philanthropic Remedy, which may be considered the only general and efficacious antidote, suited to this complication of disorders. This will aid the moral resistance to vice, and restore the failing energies of the system. This gives consolation to the wretched, and hope to the most desperate. Yet there are urgent cases, in which prudence teaches us to consider the awful state of a weak and harassed mind before we trust them with

remedies of their choice. Such an one, if within his power, should not neglect to apply to Dr. Fontaine, either in person or through a friend; and indeed, in all alarming cases of this nature, every one may cherish the privilege, and avail himself of at least a correspondence, with that ever ready philanthropic Physician.*

General Prescriptions and Sure Remedies to prevent or remove the charms of forbidden volitions, and the enchanting delusions of the excited senses, and to subdue the rebel instinct, and to cure those maladies by these means contracted.

The first step to be taken, and the first object to be attained, is the cessation of the injurious practices. No medicine or treatment will avail, unless this be first accomplished. True, it appears a difficult matter, as the very soul, mind, thoughts, and whole being seem to be polluted with one pervading idea. Yet, when the patient is once fully convinced of the horrid nature of his practices, and is sincerely determined to resist their power, the irritability may be soon subdued, provided the following rules and prescriptions are carefully and earnestly heeded. There are two modes of treatment to be followed, which must go hand in hand, each assisting the other, and both persevered in until not only a constitutional cure is established, but the moral faculties have regained their lost energy and ascendancy over the vital powers of the senses, and the perverted natural instinct. These are MORAL TREATMENT and the use of MEDICAL REMEDIES.

OF THE MORAL TREATMENT

How often are the young and tender plants blasted by the gardener, who was intrusted to rear them! How many delicate youth of both sexes, have been destroyed by the ignorance or care-

* See in the Index of 'The Practical Key of the Confidential Doctor at Home,' the Rules and Regulations of Dr. Fontaine, to secure his professional services, &c.

lessness of those to whom their nurture was intrusted! Fathers and mothers should study and reflect upon the causes which tend to the early development and unnatural exercise of debauched senses, and use the means which nature and reason point out to guard against the first approaches of secret vice, and the formation of those habits of licentiousness in either sex, which bring with them such an awful train of miseries. Often, by the carelessness and neglect, very often, by the influence and example of those to whom the care of children is intrusted, are the first impulses of vice developed; and the severity of religious creeds, with their anathemas against fornication, have had a tendency to increase the prevalence of the secret sin of self-pollution, so much more destructive to morals and health.

Youth, and even infancy, must be guarded with the most scrupulous watchfulness, in regard to the choice of their companions, the servants that attend them, and the tutors to whom their education is intrusted. The conduct and secret actions of your daughters should be carefully watched. Look upon your children, at home and abroad, with an ever vigilant eye, to know what is done in their hours of privacy and rest, in the school-room and private places, and even in the temples of God. Never leave the youth alone, if there is the least suspicion of the existence of an improper feeling of love, or an irritation of impure propensities. Watch the young of both sexes, when they seek to be alone, or resort to secret places in company, for it is there that these unseemly habits are taught and practised, and where thousands have received their first lessons in this detestable and destructive crime.

Avoid bad and lascivious companions. Never converse upon such subjects, except with such well disposed persons as may give you salutary lessons upon the evil effects of licentious habits, and give to the victim motives and strength to overcome them. Shun the company of the vicious and abandoned, and every thing that tends to excite the sensibilities, which are to be regulated and reduced. Avoid sedentary habits and solitary places, if they engender impure imaginations; and above all, never read obscene books, or look upon exciting pictures. Seek the company of the wise and moral, and above all, have constant and active employment for body and mind. Never sleep alone, but with some moral

and estimable person, whose good opinion you so much value that you would fear in his presence to commit a sin, however strongly tempted. Let the beauty and dignity of true virtue, and the danger and odiousness of vice—the true end of your being and hopes of happiness—be constantly in your mind, and preserve you from evil thoughts and actions. Such moral means, with the proper constitutional treatment, can scarcely fail of effecting a radical and permanent cure.

OF THE PHYSICAL TREATMENT.

Avoid all stimulating, acrid, and high-seasoned dishes; a poor, thin diet, so much recommended by the Stoic's disciples, is, however, very improper, and will increase the symptoms of the disorder, by letting down the tone of the system. The food should be in proper quantity, and sufficiently nutritive. But as the strength increases, so will the secretion of the seminal fluid; and as this is not all absorbed by the lymphatics, the remainder is a source of irritation to the generative organs. To counteract this, exercise is to be used not only for pleasure, but so as to induce considerable fatigue. Use, therefore, a generous, plain diet, eating little and often, and as little sleep, upon a hard bed-mattress, as will merely repair the fatigues of the day's exercise or labor. Too much sleep is as prejudicial as idleness or stimulating food. Excess of wine, spirits, or fermented liquors, should be avoided, though a moderate use of dry old wine is often of use, and may be prescribed as a tonic, but pure cold water should be the common drink, or decoctions of tonic herbs. Take daily exercise in the open air at sunset, a supper on the lightest food, go to bed early, and rise betimes, sleep on a cool but comfortable bed, avoid feather beds, bathe frequently, and wash the genitals with cold water every evening and morning, and if convenient, twice or thrice during the day. Avoid too much covering, and if the genitals become irritated, rise at once and bathe them with cold water.

All these prescriptions of regimen are but calculated to aid the use of the grand specific, which, more than all the rest, will influence a cure. The French Philanthropic Remedy is a medicine which,

by its admirable virtues, restores the tone of the system, while it subdues the irritation of the affected and disordered organs; thus producing, in the happiest manner, the very effects indicated by the most profound pathologic science; and if its use is persevered in with steadiness and reliance, with the rules prescribed, there are none who may not hope for benefit; and in most cases, a few weeks will produce a perfect cure, even in those who for years have indulged in venereal excesses or the vice of masturbation and self-pollution; while those who, for moral or other reasons, desire a life of eelibacy, will find these means more effectual than any vows of chastity, however sacred or sincere.

GENERAL OBSERVATIONS.

It is time to conclude our remarks upon this most important, yet unpleasant theme. What a picture of human weakness, turpitude and misery, has been unfolded! Would youth only consider that every act of debauchery, and every secret sin, strikes at the root of their constitutions, and tends surely to produce all the terrible evils, infirmities, and miseries they most dread, how would they abhor and detest their vile, unmanly, and abominable vices!

It is vain and foolish to expect that diseases, which have been years in accumulating, and habits which have been forming perhaps through a whole life, thus far, can be cured suddenly, or without much effort and perseverance. But there is no case so desperate that may not be remedied by time, perseverance, and the discoveries of modern science. If the advice of Doctor Fontaine be faithfully followed, if his prescriptions are carefully adhered to, and the medicines — the never-failing Philanthropic Remedies — are perseveringly used, a cure may be prognosticated, even in cases seemingly the most hopeless. Of the successful experience, skill, and able practice of the Doctor, and of his readiness to soothe the ills of suffering humanity, more will be said anon.

A word more to the afflicted, and we close this subject. An inattentive patient cannot expect a cure. Says Hippocrates:—

‘The patient, assistants, and physician, ought equally to do their duty. Let the patient have courage, and conspire with the physician against the disorder; then the most stubborn diseases generally give way to this harmony.’ All experience proves the truth of this remark; and the author can safely challenge the whole faculty to produce a single instance, where the advice given, and the remedies prescribed by Doctor Fontaine, (spoken of in this work, and recorded in his additional production — ‘The Practical Key of the Confidential Doctor at Home,’) for the several diseases which they were intended to cure, have ever failed, when properly and perseveringly used, of producing the most happy and salutary effects, and that even in the worst and most desperate cases.

From all the miseries here described, from the pains of diseases and the tortures of guilt, misanthropy, unhappiness, and despair, the blessed Philanthropic Remedies of Fontaine hold out a sure relief; but their excellent powers can only be realized by those who take them as directed, *steadily*, and with *undeviating regularity*.

A few additional Hints to Youth on Human Nature, for their moral and physical guidance.

OF PUBERTY, AND THE CHANGES THEREON.

Puberty is that state of existence into which both sexes, in the progress of their youth, are gradually brought to a wonderful physical and moral change. At its commencement, and through its fast developing progression, is unfolded to them the mysteries of their being, and they begin to understand and feel the purposes of their own existence, and the relative laws of nature and life.

When puberty takes place with regularity, it produces an universal revolution in the system, and implants new laws, and a new government in the locomotive, vital, and mental organs, so that new relations with nature and society are created; in short,

the child ceases so to be, and its relation to the species is proclaimed by characteristics which more and more tend to distinguish the sexes.

Though puberty universally takes place earlier in women than in men, yet this change commences in both in early life, and is liable to modification from various external influences. Peculiar temperament, for instance, naturally produces, in each person, some variations in the period of puberty. A girl, for example, of sanguine temperament, must be earlier subject to a condition characterized by a fulness of the circulating system and general excitement, than one in whom the lymphatic temperament predominates. Of these influences, the most extensive in their operations are

First. The Temperature of Climate. As heat increases the vital energy in all organized bodies, and renders their growth more rapid, it must necessarily hasten the period of puberty. Warm climates will increase the development of the system; hence the reproductive organs in both sexes become matured and stimulated to action by exciting erotic desires.

Second. The quantity and quality of Aliment. Very nutritious food, stimulating meats, and aromatics, the habitual use of coffee, wine, liquors, &c., greatly accelerate this period, while farinaceous substances, vegetable diet, the habitual use of milk, cheese, &c., rather retard it.

Third. The Moral Condition will modify the development of puberty. The reading of fashionable stories, lascivious novels, and of love, voluptuous pictures, licentious theatrical scenes, conversations upon love, or even the reading of the natural laws concerning it, the constant proximity of the sexes, exciting dances, and many other causes, some of them of still more injurious and baneful character, will result in earlier development than in the cases of those who pass their childhood and tender youth in the tranquillity and simplicity of rural life.

Puberty, when thus promoted, may occur in girls at about twelve years of age, which would be premature, as it diminishes strength of body and vigor of mind, deteriorates the moral qualities, and is extensively fatal to life and its permanent enjoyment. Not so with children brought up coolly, in the open air, and actively employed, nourished with plain food; and when their manners are simple and

natural, the sexes are less in contact, and their presence has less influence. Thus educated, they will reach puberty at about the age of eighteen. An early development of the reproductive organs and functions is by no means advantageous, and the union of the sexes at such an early period, before the completion of growth, will diminish the stature of young people; beauty fades away, and perishes at a tender age; in their youth they will appear of old age, and will be afflicted by a train of forlorn consequences and diseases. Those, on the contrary, who more slowly arrive at maturity will obtain a well developed body and mind; retain their strength with an increasingly youthful aspect; and their powers will be reproductive to an advanced age.

The general influence of puberal development is at an early period manifested in the organs of digestion, by the want of much food and a deranged appetite. The power of the blood is augmented, and its circulation assumes an unwonted activity; the chest increases, and respiration becomes free. The system is renewed by a powerful excitement from the nerves, and receives an impulse through the heart and the vital organs, communicating warmth, color, fulness, and freshness to the whole body; the glands of the neck, breasts, arm-pits, and groins redouble their action, swell, and sometimes become painful. This tendency necessarily and especially extends to the more subservient essential parts of the reproductive organs. The sensibilities of these organs increase in both sexes, and are awakened from their torpor, rapidly expanding their powerful, almost uncontrollable activities and influence over the whole of the economy. In the *male*, the flow of blood towards the genital organs, accompanied by excessive sensibility, causes priapism and secretion of the semen; a sensation of heaviness and numbness affects the loins and the vicinity of these parts, and a confused tumult pervades the body; the beard begins to grow, and the hair makes its appearance in the arm-pits, on the chest, pubes, &c., while the whole body becomes covered with a still softer down. In the *female*, the ovaries, &c. secrete a particular liquid, which concurs in furnishing elements for the embryo. There is now felt a weight about the loins and a general supineness; the womb receives an increased supply of fluids, and becomes a centre of powerful actions, extending their vital powers on the surrounding

organs. The passage into the vagina becomes capable of dilatation, and acquires an intense sensibility. The glands and nymphæ swell, redden, and become highly sensitive, secreting their germinating liquor with rapturous emotions; the clitoris is developed and the hymen is distended; the external reproductive organs become larger and swell, giving an elastic contraction to the vulva; the bones of the pelvis augment in size, width, and strength; the breast increases in proportion, and the lacteal vessels of the lobes acquire a state of erection. They become globular, round-moulded, projected, and hard, with enlarged nipples, and acquire a lively, pleasing sensibility. A powerful excitement is communicated to the general tissue, which pervades all parts of the body, and which, being replete with juices, fills up the interstices of the muscles, communicating to the body a soft, elastic fulness, and renders it projecting, defines its outlines, and forms those fine and delicate contours which are constant objects of admiration. At this period the catamenia appears, which is monthly discharged. The reproductive organs in women now no longer subsist in a subordinate condition, but, on the contrary, dominate over the whole animal economy.

It happens to very many young ladies that the natural development of this wholesome phenomena is very defective; hence their locomotive, vital, and mental organs and functions become much deranged and perverted. In others, a state of general debility supervenes, accompanied by an absence of excitability in the organs of reproduction. Many are seized with hypochondria and hysterics, having a disposition to a solitary life, devoid of pleasure, action, and comfort. They suffer under a complete subversion of the general economy, which is evidenced also in their extraordinary tastes and depraved appetites. Some will eagerly eat salt, plaster, chalk, hair, charcoal, and sealing-wax; and drink vinegar, and a variety of other insipid and innutritious substances with avidity. Their digestive organs are more or less disordered; their flesh becomes very soft, their complexion pale and sickly white, with a greenish hue; the eyes are sunken, and extreme is the laxity of the lower members, which swell, and often the swelling extends to the bowels and throughout the body. These maladies will yield in proportion as the activity of the organs of reproduction is in-

creased, and will partially be remedied as soon as the womb and other organs enter into the regular order of their functions, and may suddenly be cured by marriage, and the exercise of its hymeneal privileges. It becomes dangerous to increase the young woman's desire for inactivity or aversion to society; in similar diseases she should devote herself to active exercise, and to cheerful, sensible amusements suited to her age. Wisely, and for a good purpose, we recommend for a time, (at least until the electric sparks of animated life rekindle the fire of youth and health,) the reading of works of imagination and love; to cultivate music, painting, and poetry; to frequent fashionable places of amusement, and take an active part in the merriments of the day. Thus passing in turn from study to amusements, hence from active work into cheerful company, the maiden will soon recover her lost ambition, health, and life. The use of the *French Philanthropic Remedy* will be to her of great value, in these days of her afflictions and sufferings.

If the retardation of puberty in the male be of long continuance he should likewise observe a strict regard to the same rules and directions, and under these circumstances, stimulating and strengthening food, as well as an active life, travelling, and manly exercises, tend to give tone to the organs; and thus the youth will suddenly increase several inches in stature; and if the growth be equal throughout the body, handsome individuals are formed.

Soon as the puberty of woman is perfected, she becomes subject to a monthly sanguineous flow from the womb. During pregnancy this flow is retained for the nourishment of the fœtus; and when suckling, she can afford a vast secretion of milk, while at all other periods, this blood, becoming etherogeneous, furnishes the catamenial flow. Its precocious occurrence produces weakness, derangements, and a premature old age. The first eruption of this flow is almost always preceded by a general languor and faintness, lassitude, and anxiety; indefinite pains, or numbness of the loins, arm-pits, pelvis, thighs, and fundament. Dizziness supervenes, the head becomes heavy, heated, and painful; the respiration is difficult, and the pulse full, unsteady, and quickened; the breasts swell, harden, and suffer a painful tension; the skin of the feet and elsewhere is frequently inflamed and marked with slight efflorescences

and pustular blotches ; the eyes are generally red, weak, and watery ; the eyelids, the lower one especially, assume a brownish tinge, and bleeding at the nose and spitting of blood, are by no means uncommon ; the external reproductive organs, for some time swollen, are moistened by a lymphatic humor, at first of a light color, but in a few days assuming the character of red and vermilion-colored blood. The vital excitement then decreases, and a general loosening of the whole economy takes place ; the eyes lose their brilliancy, become dull and sunken ; and the lower eyelid is bounded by a livid circle. These disturbances are followed, for some time, by a state of feebleness and languor, until the womb, which had fallen a little, rises and resumes its position ; it is then, for the first time, fit to conceive ; every thing is in order and ready ; tranquillity is again established, and the object of nature is fulfilled.

Nearly similar symptoms, though generally much less severe, announce the return of the flow. At first, it occurs at irregular periods, and often a few months pass without a reappearance ; but it constantly tends more and more to assume the periodical character. In general, this monthly flow is more considerable in women of dark complexion, and of ardent temperament, than in those of a fair and a milder character. It is also more copious in towns, and among sedentary women, and those who indulge in delicacies and pleasures, and the prevailing fashions, than among country women, who enjoy a pure atmosphere and activity, and those whose lives are virtuous, laborious, simple, and free from sensualism.

With these catamenial courses, there are amalgamated other secretions, of a whitish fluid, proceeding from small glands, situated at the internal surface of the vagina, and in the external labia and orifice. These glands are perfectly analogous to those which in female animals, during their œstrum, furnish a secretion so powerfully odorous as to attract the other sex.

During the whole of this period, the exercise of this function is indispensable to health ; and if it be irregular in its returns, or be suppressed, beauty as well as health disappear, disorganizing the whole functions of the locomotive, vital, and mental organs. When the menses finally cease, and this happens within the age of from forty to fifty years, women lose the power of conceiving, and then greater is the power obtained by the rest of the organization ; the

mind increases in clearness, extent, and vivacity; and when this change of life is completed, she is more under the influence of reflection than feeling; with intellect, masculine character is assumed; an additional quantity of hair makes its appearance on the face, and the voice becomes rough. After the time of the critical age, when this flow has entirely ceased, women may expect to live longer than men.

The organs of reproduction, in both sexes, — by their multiplied connections with the nervous system, and their relations with those of all the viscera of the abdomen, and through the means of the great sympathetic nerve, which forms among these a common union, — are interested in almost all the affections; and their great sensibility, and their extensive functions, will naturally react with exciting power on the nervous centres of life, on the brain, and on all the highly sensible parts with which they are connected; and this reaction, to a great degree, is especially remarkable when their functions commence. Hence, at the first period of nubility, we perceive the effects which the reproductive organs have upon the whole economy; in women, talents bursting forth suddenly towards the age of puberty, — a newly inspired desire of pleasing, — emotions of jealousy, — not only sexual love, but that of children, — and even strange and wayward cerebral impressions, — caprices of affection, or antipathy, which submit not to her control. Thus, all the passions, whims, and estrangements which occur in the feelings and conduct of girls, at puberty and through its progression, are only the consequence of not less remarkable physical changes. At this period, the sports of infancy no longer afford pleasure to girls; they feel, indeed, a void in the heart, which they strive in vain to fill. Notwithstanding the innocence, candor, frankness, gayety of childhood continue for a while, ere long, however, their frankness and gayety are checked; they become timid, reserved, absent, and thoughtful; they find pleasure in silence, avoid observation, and hanker after solitude.

Young women now imagine to unravel the seeming mysteries of their condition; but this increases their anxieties and troubles, and adds to their embarrassment. Thus, they are plunged into continued reveries. They sigh without knowing its object, and feel relief in tears, which are quite unaccountable. In the revolution

of the catamenial periods, the maiden experiences strange inequalities of temper, and unaccountable caprices, and, by turn, feelings of joy, sorrow, or anger, to which she readily yields; and even despondency supervenes, and a desire of death, or contemplation of suicide, even long before she experiences the disappointments of love.

To this state of excessive susceptibility, reproof has been observed to drive a girl to despair; and expressions of regard and pity will more influence her passions. The most salutary remedy in such an unhappy state, is marriage; and in the want of a suitable companion, every physical or moral tendency, which might irritate or maintain this sensibility should be carefully removed. The Philanthropic Remedy, if used as prescribed in the direction, will positively give relief to the sufferer, and refresh and calm the burning instinct. Youth, at this period, are observed not merely to manifest a preference, which draws one sex towards the other, (which is, however, restrained in its course by shame and confusion, and denied for fear and reserve;) but a great many, indeed, an alarming number, perhaps the majority of our youth, of both sexes, give themselves to unhallowed vices. Extravagant, lustful friendships are formed, and secret lascivious devices are practised between individuals of the same sex, and even self-pollutions, masturbation, sodomy, &c. &c.

This is the time when commences the first formation of the greater number of our romantic ideas, and fancied illusions, and our disposition and character, be it of a sympathetic and benevolent temper, or antipathetic and selfish. Vague passions transport many youth, and thus they become equally callous, corrupted, unbending, fiery, and desperate to control. Even the gentler affections, which lead the tender, unexperienced maiden to love, when not well governed, will surely bring her the most awful consequences, and close the scenes of her flattering expectations in despair and insanity.

This is that age at which we have the greatest number of sensations; at which memory is so earnestly employed; at which imagination enjoys the greatest activity, and new talents are thus excited. At this period the greater number of ideas are collected, and perhaps those higher mental powers, which (as before stated,) afterwards distinguish the character, are first developed and attempt-

ed. On the activity, then, or the languor and disorder of the organs of reproduction, would appear, in a great measure, to depend the elevation of genius, the abundance of ideas, the highest achievements of mind, or their utter debasement and eternal absence.

This nervous excitement of the locomotive, vital, and mental organs, and of reproduction, attending the development of puberty and the first appearances of the periodical flow, is partially renewed at each monthly occurrence, — sensibility becoming more definite and vivid. This observation may, also, be extended to the time of pregnancy.

We may add, in conclusion, that while the physical powers are thus in their progression, the mind of the young woman, when well directed, will receive more accurate notions of a pure affection and true love, which should be the most interesting and principal object of her inquiry, in the achievement of future happiness and a permanent state of blessed life.

OF LOVE.

From the physical state, experienced at the time of puberty, there results, in woman, a superabundance of sensibility, which, by its expansion, seeks to diffuse and to communicate itself. All is then animated in woman. Her eyes acquire a brilliancy and an expression previously unknown, and seem, by a sort of electric spark, to enchant and to light up the amorous flame in every breast formed to sympathy. Her figure displays all the charms and simple graces which man is equally unable and unwilling to resist. Now, the sexes mutually feel within themselves a tender and vivid interest in each other, and burst forth with the most convincing expressions and attitudes, their devotion and attachment. As each is the sole object of the other's desire, they at last see in nature nothing but themselves; extravagant imagination flings over both all possible excellences; they indulge in intoxicating dreams of beauty and perfection; and each becomes, in the conviction of the other, an absolute divinity.

One of the symptoms generally occurring to young people,

which characterizes nascent love, and consumes a valuable portion of life, and which leads to derangements and disorders of every kind, is an indolent and idle melancholy. The early stage of a lady's attachment to a man, and *vice versa*, is also characterized by a conflicting desire, which is the cause of moral love — a desire to live in chastity — a feeling that enjoyment would debase the object of love. Each, then, values existence solely for the beloved being, and would cheerfully lose even liberty, nay life itself, for the object of idolatry. The name of her, the single thought, makes his heart beat; in her presence, a torrent of fire seems to fly through his veins; the voice and reason are nearly extinct; self-possession is totally lost.

The maiden begins to have more rational ideas of the relations of the sexes, and no longer deceives herself as to the position in which she must stand in regard to man. This she is at last taught by love. She then delights to dwell upon the good qualities with which imagination has invested her lover; he is ever in her mind; to him every thought is referred; he is the hero of all her romances of love, and his image is present in her dreams.

It is a natural characteristic of the sexes that the male is bold, while the female is bashful. Modesty establishes an equilibrium between the superiority of man and the delicacy of woman, and thereby enables the latter to insure for herself a supporter and defender; and while man thus barter his protection for love, woman is a match for his power, and the weaker, to a great extent, governs the stronger. In aid of her physical power she employs two moral qualities — *coquetry* and *modesty*, which, though opposed in their first or immediate effects, contribute to one great end. Natural coquetry, if the mere desire of pleasing and attracting by innocent artifices may be so called, exists long before the period when love modifies the character. The look of the girl, the sound of her voice, her language, her whole demeanor, seem to court the affections. With increasing opportunity, she learns what is passing in the minds of men, and understands the meaning of every look, word and action. Finally, she detects indications of attention, distinguishes the look of affection, &c.; invaluable information, by nature rendered necessary to conquer and subjugate the stronger, by the charms of beauty and grace and by the arrows

of love. The relations of coquetry to the constitution of women, are regarded as the purest charms of the happiest affections. These are illustrated even amongst the brutes. For instance: 'Step by step the dove follows her well beloved, and flees from him with a peculiar grace as he returns. If he remain inactive, she arouses him with gentle taps of her beak and wings; if he withdraws, she pursues him, and when he defends himself, a light flight of six steps attracts him again.' Thus the innocence of nature contrives these allurements, and shows this gentle resistance, with an attractive art, that the most skilful coquetry can scarcely equal. Defects are now concealed, charms are enhanced, and a strict attention is paid to dress and ornament, and to well directed movements and fascinating looks. Many follow the ruinous whims and freaks of fashion and wealth; the precious stones and the splendid apparel, flowers and plumes, rich draperies, sumptuous means, &c., are the last resort, when the tacit avowals of the outrages of time and the decay of beauty have endangered or eclipsed both her success and natural charms. Being no longer able to appear beautiful and attractive, women strive to dazzle.

Well managed coquetry is necessary to the condition and nature of woman. She thereby insures her future happiness, and attracts and conquers that frigid or unconscious heart which she so much adores, and which her amorous sympathy is already in possession of. This natural art teaches her how, by strict exertion, to insure success, and she quickly learns to increase her attractions; she studies to cultivate all those agreeable arts and graces which please and conquer. Be it universally known and well understood by our youth, that 'coquetry, a well directed, virtuous coquetry, diffuses a general emulation to please, and inspires respect and love; it gives to society a cheerful aspect, and contributes much to the attractions of social life. It should be ranked amongst the noblest gifts of nature for the attainment of our social happiness and well being. This natural and useful sentiment should not, however, be perverted. It is to be condemned when it degenerates into a desire to captivate all men, without attaching itself to the affections of any one — an act habitually practised by the wicked and treacherous. It is also abused,

when combined with excessive vanity, or supported by wealth. Then it perverts sensibility, and stifles the affections and virtues.

Modesty is not less peculiar to woman than coquetry. Under the influence of love, the young man exhibits his feelings, even to excess, and often disgust; not so with woman. The modesty of the girl conceals hers. Modesty, when it is well controlled, restrains the maiden from yielding precipitately to tender feelings, and compels her love to assume that form by which nature has taught her so universally to express it — i. e., to present it under the mask of friendship, veneration, esteem, gratitude, and a thousand other guises. In relation to the lover, her first affections are presented to him under the appearance of estrangements; but the maiden, by her coquetry, flies, that she may be pursued by him, and when his love assumes a virtuous moderation, she, by her modesty, keeps it alive and burning. Thus modesty is a means of attraction with which nature inspires all females, and those who declaim against this, know nothing of nature.

If opposition or separation should occur to defeat virtuous courtship and love, or if every obstacle should be brought in the way, desire is only rendered more urgent, and nature will effect this object on those endowed with fortitude and perseverance, sensibility and locomotion. It is the law of nature, and not of caprice, for man to be led by the aid of the locomotive, nutritive, and thinking organs, and of the reproductive functions, to the attraction of pleasure, affection, and love; while woman, under the shield of the same laws, will always conquer and guard herself against every disappointment and treachery. She will be jealous, and surmount every difficulty by her well-directed coquetry, and the corresponding share of her modesty and prudence, and thus she supports and maintains her noble position, and laudable purposes.

At puberty, life is superabundant, and this surplus is and must be employed by nature in the reproduction of itself through the engagement of the affections, passions, and will. She should, however, be reminded, that, as the habits contracted at this age are very powerful, and intimately connected with health and disease, they may be natural and virtuous, or vitiated and corrupted; hence the importance of useful guidance. The languishing of love most generally springs up in soft repose, and if not well guarded,

increases in fury. To oppose its ravages, and to subdue these fiery billows, male and female should avoid its piercing darts by flight, by strong bodily exercise, and by turning their minds towards intellectual pursuits, which extinguish these vicious sentiments, and the violent erotic pleasures, at the same time that they produce a revulsion to the other organs.

When in young persons there are unequivocal signs of excessive sensibility, and symptoms of erotic desires of carnal excitement, all enticing books of love and romance, obscene paintings, and music of an impassioned and voluptuous nature, must be withheld; indeed every occupation of the mind, and sensual temptations likely to produce or foster such emotions, ought to be proscribed. To discourage the passions, the intellectual faculties should be cultivated by the study of history, geography, moral, domestic, and rural economy, and many of the arts of industry. Boarding-schools are hot-beds of vice to all who have reached puberty, especially ladies; and retirement among wise elderly female relations, of experienced habits, is then best. Theatres, luxuriant parties, fashionable circles, and every company and place where the softer passions are excited, and seductive music and dances, should be carefully avoided.

Love, certainly such as is described in the mischievous trash fashionably called novels, or such as is presented by modern society, and artificially practised by our belles and beaux, is at utter variance with the plan of nature. Such love and such practices are fictitious, treacherous, and ruinous to morality and health; and they are obnoxious to real felicity. Without such obstacles, and when free from debauchery, lust, and corruption, love is pure and productive of happiness instead of misery; love then is the embellisher, not the occupier; the counsellor and not the arbiter of life; the means of health, hope, and felicity, and not of sickness, despair, and death.

It is foolish and dangerous to conceal from young girls all knowledge of the results of the position in which they are placed by the circumstance of nubility; for in spite of watchful vigilance and every obstacle, they are soon enabled, by natural instinct and by secret and unremitting observation, to instruct themselves in those false notions, which are most likely to be followed by fatal

results. On the other hand it is a duty, when the maiden has reached a certain age, to explain to her the general nature of the sexual relations to which she is destined, to put her upon her guard against the disguises which passion assumes and the insidious stratagems it employs; to place it, on the contrary, before her in its true position and in the character it must assume in marriage; to make her aware of the modifications that its possession produces in the ardor of mankind, and the certainty of its being eventually calm and moderate; and to teach her to control her affections until they are in accordance with those proprieties upon which the conduct of virtuous life is made to depend.

There are youths and maidens (though but few) whose temperaments are of an opposite disposition to the sanguine, though they are full of life. With this class of cold, frigid hearts, consequently, means of a directly opposite character must be employed to develop their nature and usefulness; all those, in short, which are deprecated in those of a different temper and disposition; that is to say, a moderate and well directed indulgence of all which is forbidden to an erotic, voluptuous temperament.

DANGEROUS RESTRAINT.

Wise laws, in accordance with nature, are enacted to prevent too early unions, which impose on the maiden the salubrious duty of chastity before legal marriage; but mothers, not satisfied, frame the most austere injunctions in addition to them, and imprudent are the restraints imposed upon their daughters, which, for awhile, dominate over youthful timidity. She cannot advance a step, utter a word, or cast a look, but at the hazard of severe reproof or malignant comment. Struggling to guard against herself she must learn to stifle nature. Here it may be added, that, mean time, she is learned, at this age of gayety and happiness, that she must pass life in a state of exhibition, among fashionable parties, in the theatres and balls. She is taught, and we may say compelled, to adorn herself in voluptuous attire. Her vestments must be fitted to an open breast, or even more indecent forms, at the expense of

health and life, constricting the chest, compressing respiration, impeding the circulation and the movements of the body and limbs, which produce a mental tendency to false notions and vice, and the most frightful diseases of mind and body must ensue.

While the condition of a young woman is thus a state of violence against nature, and the fashions demand so vigilant a surveillance, it is not very wisely complained that girls are dissembling, nor very wonderful that they escape from this struggle, and that inactivity which society demands. The most fatal consequences, indeed, accrue from this, both to the physical and moral state of woman; escape is frequent; ruin inevitable. An author remarks that '*La morale des femmes est toute fondée sur des principes arbitraire; leur honneur n'est pas le vrai honneur; leur décence est une fausse décence; et tout leur mérite, toute la bienséance de leur état, consistent dans la dissimulation et le travestissement des sentimens naturels qu' un devoir chimérique leur prescrit de vaincre, et qu'avec tous leurs efforts, elles ne sauraient anéantir.*'

Notwithstanding, how ungenerous it is, when the worst consequences ensue from these prevailing practices of fashion and modern education, that their victims alone are blamed! Even philosophers have endeavored to show, that in such cases, woman alone is criminal, because, as they assert, woman has no motive to err. We beg leave to differ from them, and their unjust conclusion renders the discussion of this delicate subject indispensable.

Woman has a vital system larger than that of man, and she has also a larger reproductive system; hence her functions are correspondingly more exciting, and capable of greater pleasure than man. It is with these vital and reproductive organs and functions, that the whole life of woman is associated. To know, indeed, the great degree of their importance to her, and the necessity of their frequent and enduring employment, it is only necessary to observe their relatively greater development. On this ground alone, then, all that is connected with the passion of love, is by far more essential to woman than to man. But to advance in this argument. It is admitted that in reproduction, the organs of sense, and the anterior part of the brain, always act in conjunction with the vital system; and anatomy shows that these

parts are relatively larger in woman than in man; hence it follows, that, in her, sensibility and its perceptions are greater.

Again.—The cerebel, or organ of *the will*, is small in woman, and therefore, though the pleasures of love are more intense, and more essential to her organization, yet they are less determinate than in man, and more easily suffer suspense or renunciation. Neglect of anatomy and physiology has made all writers mistake on this subject, as is the case in the following statement, not understood by the writer, and explicable only by the anatomical and physiological fact stated in the first sentence of this paragraph. ‘Women constantly retard enjoyment, or prevent it altogether, solely by the influence of *the will*, acted upon by the most trifling motive. They even do more. They sometimes sacrifice it without a murmur.’ These truths are by us considered in harmony with the nature of her most powerful desires, which arise from the vital organs and those of locomotion acting most imperiously upon the mental system, which desires are exercised in conformity with her larger organs of sense in the anterior part of the brain, where there exists greater sensibility and capacity for pleasure. Yet her smaller cerebel, or *organ of will*, restrains her passions; and hence she is less determinate in pleasure, and is enabled to yield to suspense or renunciation, even at the sacrifice of happiness, health, and life,—a fact which is also in perfect analogy with the whole of the female character. But, to yield, is one thing—to forego, is another. The first may be a rational, virtuous act, while the other may be a rash, unnatural deed. The necessity and the capacity of pleasure are as clearly established, as is the power of yielding to circumstances. Then be it said, to the honor of the female sex, ‘that man is unjust (notwithstanding the injustice and wickedness of an opposite conclusion, “that man is not so unjust as he is accounted,”) in requiring from woman that strict fidelity, which, in particular circumstances, such as absences, he is unable to exercise himself, while a woman has every reason to be jealous and suspicious of him whom she adores.’ Well would it be for her, if, whenever an occasion approaches, she, on her own strength and experience, and on the revelation of his duplicity and ungovernable passions, should entreat him, with adequate justice and a simplicity of heart, *to be*

strictly faithful, and say to him with anxious solicitude, *do not pollute our mutual love*.

As soon as puberty is accomplished, instinct leads the youth to satisfy desire; and if no object is cast in the way, or if he or she is unchecked by timidity or other considerations, as by religious dread, morality, or reason, there will surely follow the horrors of

UNNATURAL INDULGENCE.

Of this we have already spoken elsewhere, and we hope what has been said may prove a guide for persons whose duty it is to have a surveillance upon the tender branches of society, and to exert a protecting influence on youth from the fatal consequences of this vice. We shall here make a few additional remarks.

Surprising artfulness is employed by young people, in maintaining secrecy respecting crimes of this description. This vice soon renders the youth careless of his parents and superiors, as well as indifferent to the sports of his equals; he falls into a distaste to every thing, except the opportunity of indulgence; all his thoughts are directed to the genital parts most subject to irritation and sensibility, while the imagination and passions are highly inflamed; the secretion of the reproductive fluid augmenting, withdraws a very precious portion from the blood; hence his losses are great and are sensibly felt, which prove destructive to the locomotive, vital, and mental organs of life.

The muscles of the youth, consequently, become soft; he is idle; his body becomes bent; his gait is sluggish; and he is scarcely able to support himself. The circulation is no longer free; the youth sighs often; the complexion is livid; and the skin, on the forehead especially, is studded with roughness and pimples; the corners of the mouth are lengthened; the nose becomes sharp; the sunken eyes, deprived of brilliancy and inclosed in blue circles, are cast down; no look of gayety remains; the very aspect is criminal. At the commencement of these baneful practices, the increase of stature is arrested, and the growth of all the organs, and the development of all the functions is stopped. The digestion becomes enfeebled; the breath fætid; the intestines inactive; the

excrements are hardened in the rectum, producing additional irritation of the seminal conduits in its vicinity; involuntary loss of the reproductive liquids at last takes place, not only in sleep, but during the daily motions; and there ensues a total exhaustion, bringing on heaviness of the head, ringing of the ears, and frequent faintings, and a sensation as if ants were running from the head down the back, accompanied with pains, convulsive tremblings, and partial paralysis. General sensibility becomes excessive, producing tears without cause; perception is weakened, and memory almost destroyed; the will is no longer under the control of reason; distraction, or absence of mind, renders the judgment unfit for any operation; the imagination gives birth only to fantasies and fears, without grounds; the slightest allusion to the predominating passion produces motions of the muscles of the face, the flush of shame, or a state of despair; the desires become capricious, and envy rankles in the mind, or there ensues a total disgust. The wretched being finishes his folly by shunning the face of man, and dreading the observation of woman; his character is entirely corrupted, and his mind is totally stupefied.

Girls are, with but few exceptions, equally abandoned to this loathsome vice, and similar symptoms are produced. In general, the victims of this secret depravity are announced by their aspect. The roses fade from the cheek; the face assumes an appearance of faintness and weakness; the skin becomes rough; the eyes lose their brightness, and a livid circle surrounds them; the lips become colorless, and all the features sink down and become disordered. If the baneful practice be not soon arrested, general disease and local affections of the organs of reproduction ensue; acrid leucorrhœa (the whites); ulceration of the vulvo-uterine canal of the vagina and orifice; falling of the womb, and various diseases therein, are its concomitants; abortions, and oftentimes, nymphomania and furor uterinus terminate life amidst the horrors of despair, uncontrolled passions, delirium, and convulsions. The tastes of an unnatural love form another aberration. They abandon themselves to a carnal love of their own sex, and voluptuous embraces and enchanting songs and address; breathing their raptures, in the languor, delirium, ecstasy, and convulsion of passions, not to a lover, but to one of her female companions. The victims of this awful

depravity demand the most active vigilance of mothers, to preserve either the morals or the health of their daughters; and be it remembered, that the same practices are scarcely less injurious at a more advanced age, even in a matrimonial life, or widowhood. O, when shall we come to our senses, and cease to worship the carnal nature, and the voluptuous god of prevailing fashion!

We shall now notice a matter of an entirely different character, that of

ABSOLUTE CONTINENCE.

This consists in abstaining, (owing generally to religious notions, or prejudiced education,) from the indulgences of love, although the individual feels the strongest desire for them, and where the natural propensities of excitable organs are powerfully and to excess developed. An absolute and forced continence, then, will surely be attended with the most deplorable results. Various are its effects; but generally, a continual priapism is felt; inordinate desires, taciturnity, moroseness or ferocity, determination of blood to the head, nervous affections, numbness and pains in the lower abdomen and back, lassitude, and a disgust at every thing abstracting the mind from the prevailing passions; incapability of averting attention from voluptuous images, and stories of love and passion; a partial madness, bordering upon general insanity or despair, and terminating in death.

The horrible examples of all orders of monks and nuns, and of the Roman Catholic clergy, give ample evidence, with hardly an individual exception, of the continual torments of celibacy, and the various sensations and ideas experienced by all of them during the frequent occurrence of voluptuous delirium.

In Catholic countries, especially, paternal despotism, religious prejudices, priestly influences, superstitious habits, Pythagorean regimen, flagellation, fasting and macerations, are often employed to change, and stifle, or rather to mutilate nature, and to subvert the divine laws. Many promising boys and girls are bound in their youth, at the age of twenty and upwards, by an accursed vow of clerical celibacy. It is well known that this is the age when they

feel the fierce instinct in all the intensity of nature, and the reaction of the reproductive organs in a more lively manner. Health then becomes impaired, if the secluded youth do not burst asunder the illegitimate ties of his captivity. The furious instinct increases as years advance, and this forced continence produces through all the system a keen sensibility, or rather a vehemence, never before felt, and exciting irritation. The imagination will present to the mind the other sex as illuminated subjects, charming and blinding their senses with fire-like electric sparks; contractions and violent tensions are felt in all the limbs, accompanied by frightful convulsive movements, and delirium. The imagination is by turns assailed in quick succession, with a host of obscene images, thoughts of romantic love, chimeras of warlike adorers, martial fury, amorous feats, and like strange notions, suggested by the most powerful desires of nature. This state is often succeeded by an unconscious sleep; and, on reason returning, the mind is afflicted, and, the patient recognizing the cause of these sufferings, without daring to combat it, in humiliation, sorrow, and despair, exclaims with Job, '*Cur data lux misero?*' This state is succeeded by violent paroxysms.

We will give a still more vivid picture of these torments and reveries, drawn from the confessions of St. Jerome, the great father of the Christian church: 'O, how often have I,' says he, 'when settled in the desert, in that vast solitude, which, burned up by solar heat, affords to mortals a horrid habitation — how often have I imagined myself to be, for a moment, in the midst of Roman delights! But I sat alone, because I was filled with bitterness. My deformed members abhorred the sack investing them; and my squalid skin endured the thirst of Ethiopic flesh. Daily tears; daily groans; and if at any time urgent sleep oppressed me, in spite of repugnance, I slid my scarcely adhering bones down upon the naked ground. Of food and drink I will not speak. . . . I, therefore, — I, who, for fear of hell, had condemned myself to such imprisonment, the companion only of scorpions and wild beasts, did often, in imagination, find myself amidst the choirs of maidens! Pallid was I with fastings, and, in a frigid body, my mind burned with desires; the flesh being dead before the man, the fires of lust boiled up alone.'

The state of woman, under similar circumstances, is not less wretched. If love acquire a determinate character, in one whose nervous system is at all excitable, the state of virginity would be hostile to it, as after puberty it is to the impulses and intentions of nature. This state becomes one of great suffering, and produces mania and death.

A strong feeling of duty, and the emotion of fear, may lead her, for a time, to withstand the powerful impulses of nature; but that power is unceasingly operating; the imagination is constantly filled with pictures of the happiness for which she longs; and desire at last bursts through the restraints of reason. If she then redouble her efforts, and by unceasing attention and unrelaxing resolve, stifle the voice of nature, this struggle speedily plunges her into languor and melancholy, terminating in a morbid state. Chlorosés (green-sickness or the whites) makes its first appearance; the menses are frequently suppressed, or occur at irregular periods, and accompanied by painful symptoms; the reproductive organs, by privation and inactivity, become diseased and irritable to excess. The stomach is much impaired; the pulsation of the heart is powerfully affected, and the nervous system greatly excited. The poor victim falls at last, into deep despondency and despair. She is seized with a horror of life, which leads her, finally, to utter ruin and death. Marriage alone will put an end to this awful state.

In the extravagance of passion, suicide is often contemplated, and understandingly executed. But most frequently occurs a general perversion of sensibility, and all forms of hysterics, especially if there exist a strong tendency to love, nurtured by high living, an easy, sedentary life, the reading of amorous novels, or exciting conversations with the other sex, &c. Other affections, as catalepsies, ecstasies, epilepsy, convulsions, &c. frequently depend upon the reproductive organs. These effects are universally observed also in the brute creation. Look at canary birds; when separated from their females, and they can see them without being able to reach them, they sing continually, and never cease till their distress is terminated by an attack of epilepsy.

Be it, then, remembered that the period of the greatest reproductive ardor, is that of the highest mental excitement, and that the

dominant passions of a burning nature will interfere with the operations of the intellectual faculties; so that many young women become insane, either from erotic excitement, or from the love, even of the beings of their own imagination;—for it is justly observed, ‘such are the wants of the heart in woman, that they are caught by, and attach themselves to chimeras, when the reality is wanting to their sensibility.’ The worst disease resulting from this cause is nymphomania, or furor uterinus. Diseases also of the womb and breasts, occur chiefly amongst unmarried females. Old maids are especially liable to such disorders, because their organs have not fulfilled their functions. Schirrous, indurations, and cancers are often found in these parts, especially at the final cessation of the menses; hence we advocate,

THE NECESSITY OF A SETTLED STATE OF LIFE,
(OF MATRIMONY.)

It is a difficult and a very delicate question to decide, whether there are cases in which it is absolutely necessary that there should be a union of the sexes at a very early age, for the purpose of arresting the evil effects of unnatural indulgences, or of an over-excited instinct, and when predominant passions are so violent and precocious as to suggest a premature marriage. Many may suppose that an imagination, constantly agitated by thoughts and fancies of love, and inflamed by the absorption of the reproductive fluid, which presses and excites the generative organs, may still be diverted from sensual ideas, and the carnal stimulus, and that the effervescence of these natural phenomena may be directed to intellectual pursuits, poetical compositions, music, fashionable amusements, balls, parties, and such like diversions. Now every observer is impressed with the frequency and the fatal effects of unnatural indulgences, and with the alarming and excited state of many promising boys and girls, who had arrived at the age of puberty perhaps in their fourteenth year. It is known also, that the evils of all marriages are only those imposed by a false education, an artificial state of society, and the unequal distribution of wealth. And as to poetical compositions, music, fashionable

companies, theatres, &c. they would evidently be only adding fuel to the flames. When all the thoughts of a youthful man begin to be occupied by the desire of pleasure, in consequence of an early development of the reproductive organs, every hour that passes adds new fuel and fire to his longings; almost every individual of the opposite sex seems fascinating to him; his heart palpitates, and at their approach his whole frame feels the electric sparks of an ardent love, and a kindling and devouring flame seems to pervade him and to burn within him, which he cannot quench, and the conflagration spreads with mighty fury throughout all his members. Even during the night, the physical condition of the external organs necessary to reproduction annoys him, and his sleep is often excited and destroyed or disturbed, by wandering dreams of voluptuous thoughts and deeds. This is a state in which gratification or disease inevitably follows.

Of the young woman, notwithstanding the will modifies her affections, the same is true, and her nature suffers and sinks beneath the rebel instinct of lust, passion, and love; the effects of this burning volcano on her are still more dangerous; it consumes all hope of happiness, preventing the attainment of that felicity for which alone she exists.

Marriage ought, then, to succeed the celibacy of earlier life. Marriage is man's natural state after puberty; and to woman it is an indispensable requisite. She was created of him and for him, young and handsome, mature in age, strength, and nature; and to him she was given, adorned with all those graces and charms which remind him and her of the imperative laws of mutual delights and those of procreation. She is indued with power to give and to inherit a terrestrial paradise, to multiply her species, to become matron, queen, and mother. If she dare to resist the well-governed impulses of nature in her youth, and thus trample on and reject these laws and commands, woe to her; either she must bear the early fruits of spring and nature, or wither and die, be sterile and dried, cut off and cast away. This is therefore the period, when the female, pressed by a new want, and excited by a mysterious impulse, should employ her faculties, and renounce that inexperience in love, which was becoming in her childhood state.

The early ripeness of this appetite proves it to be the intention of Providence that people should early settle in matrimony, and exercise those gifts which reproduce their equals. In this state the appetite is sufficiently moderate, and is no obstruction to education. On the other hand, it developes the very faculties of the soul. It never becomes unruly, till one, forgetting the matrimonial tie, wanders to and fro, from object to object. It is licentiousness, pride, and luxury, that dictate late marriages, which never were intended by nature nor by our Maker. A benign Providence and industry never will fail to afford the means of living comfortably, provided men confine themselves, without abuse, to the demands of nature and to the laws of God. 'Multiply and replenish the earth, which is given to you for your inheritance.'

Late marriages are not eminently happy, and this is a truth too important to be neglected. It is dangerous for a man and woman, when friendships have been contracted on both sides, and love burns within; when sympathy and attraction are at work, and nature is excited, to delay the matrimonial union to a time when opinions are fixed, and habits established; when life has been planned into method, and the mind has long enjoyed the contemplation of its own prospects.

As to young women, it is certain that the happiest effects must result from early matrimony, and especially to those of a voluptuous, sanguine temperament, excited by the prevailing fashions and luxury, by stimulants and inactivity, and by every thing that can allure desire. When hysterics, epilepsy, or other distempers are caused by a burning flame of unsatisfied love or restrained continence, matrimony becomes imperative; nay, in these epileptic convulsions, or inordinate raptures, young women, widows, old maids, and neglected married ladies, should instantly embrace the dictates of a rational law, the law of nature. Many grave authors have not hesitated to recommend to them what is contrary to the common notions of propriety and the laws of God. And to those who should object to these prescriptions, (in regard to physical health,) others are ready to say, that 'we ought not to do ill to produce good.' The same means have often cured uterine cholic, and nervous diseases, the origin of which is traced to absolute

continence; and the cure of nymphomania must consist in marriage.

The fact, that such derangements are the result of continence, is nature's declaration, and 'that copulation (in wedlock) is the sole method of curing them;' and what can be done by medical art, which always looks at human nature independently of social institutions, if the immutable laws of fecundity and reproduction are perverted?

When, therefore, a young maiden, or a widow, exhibits symptoms of the approach of any of these diseases, she should, quickly, if possible, be united to the object of her affections. Such symptoms then speedily disappear; health and happiness take their place, and she will become a valuable ornament to her beloved, to the domestic circle, and to society. True, there are young girls sufficiently artful to counterfeit hysteric epilepsy, and other affections, for which they have heard marriage recommended as the only remedy, in the hope of being inducted into that state. But, if they employ such a subterfuge, is it not a proof of the intensity of their desires, sufficient to give us cause to fear that, in yielding to the transports of their passion, they may shortly experience in reality the trouble and disorder they have counterfeited for the moment?

Independently of morbid affections, which marriage removes, it augments the energies of the sanguineous system; the distended arteries carry warmth and animation throughout the body; the muscles become vigorous; the walk is free; the voice firmer; the demeanor unembarrassed; the sanguine temperament predominates. In short, men and women improve in their health, strength, and beauty, and much is added also to the attainment and development of the mental faculties.

It must not, however, be forgotten, that, manifest as may be the impulses of nature, and great as may be the desire of complying with her wishes, several causes may oppose these, and neglect of them may still more surely prove fatal to the health or life of the maiden. Marriage would, in many instances, be deeply injurious, before the young woman is in a state to perform its functions. Many are ill adapted to sustain the crisis of pregnancy, delivery, and suckling. Other insurmountable obstacles to marriage should

be considered, such as those choices which foretell certain misery to the married couple, disease or insanity in children, &c. Wives and husbands should be chosen, not in accordance with the state of wealth and fashion, but in compliance with the salutary characteristic laws of life and nature; we mean, of body and mind; on the principles of righteous judgment, and truths connected with physiology, so that their union may be happy, and crowned with perpetual bliss; their progeny healthy, vigorous, and endowed with rich gifts in body and mind.

SECTION SECOND.

A Treatise on, Nervous Hysterics, and Hypochondriacal Complaints, as primary of successive Causes of Dyspepsia, Liver Affections, &c. &c.

OF A PREVAILING DISEASE, WHICH IS UNWARRANTABLY
SUPPOSED TO BE GENERAL CONSUMPTION.

Before entering into the descriptive character of chronic diseases, whose origin is too often unjustly claimed to be a nervous consumption, either of the liver, kidneys, spleen, spine, dropsy, and of the lungs, &c., or a general consumption, vulgarly called marasmus, — a wasting away of the whole system, — we thought it best to give the history and explanation of a disease which, particularly in America and the West Indies, is very prevalent. This complaint is, unfortunately, overlooked by the profession, and but little is understood about it by the American physician; while the people are entirely ignorant of the possibility of its existence, — nay, even the sufferers are ready to ridicule the idea of it as absurd and entirely groundless. We, on the other hand, are ready, not only to give evidence of its reality, but to prove, by positive facts, that this disease is the primary and sole cause of many such supposed consumptions. Experience has repeatedly shown to us, that, when this cause has been removed or destroyed, by nature or art, which we have always succeeded in doing, the patient has become, on a sudden, relieved and radically cured; and thus mockery and laughter would be turned upon the ignorance of physicians and their worthless pretensions and unjustifiable treatment.

As we have stated, the cause of many chronic diseases, which we are apt to call consumptions of some particular organ, or a complicated one, is no more nor less, than the presence of a species of worms, whose effects upon the system are such as to deceive and

baffle even the most skilful physician ; and this is so, for the reason that he cannot detect their presence, in living subjects, in any case ; nor is he able, as they are beyond the possibility of his researches, to determine, with accuracy, the symptoms and their location ; indeed, he cannot ascertain their real existence.

We might add, also, the remark, that if, by guess, any one should form a conjectural opinion of their existence, and arrive at a certain conclusion, and if future events should confirm him of their reality, the physician would, of course, think of prescribing accordingly ; yet, he soon, after a second thought, would find himself at a loss for a remedy, as an effectual treatment will not reach the case until something more is known about these vermin by our physicians. We are, however, gratified to learn, that the faculty of America have concurred with our assertions, that certain curative powers for this disease are admirably exemplified in our discovery of the Philanthropic Remedy.

We will now attempt to describe, in few words, the character of these worms, called HYDATIDS, and then point out the best method known for their effectual destruction, which, as above stated, would give a sudden relief and a radical cure to the afflicted.

In our treatise upon worms, we have remarked that there are animals found in other parts of the body, which do not exist either in the cavity of the stomach, nor in those of the digestive and intestinal canal. We shall now call into notice a species of them, called the *Hydatids*.

This is a very singular animal, and looks like a bladder. It is inclosed in a bag, distended with an aqueous fluid. They are sometimes created in the cavities of the body, as the chest, abdomen, the ventricles of the brain, &c., but more frequently in the liver, kidneys, spleen, lungs, &c., where they produce diseased actions of those viscera. Very seldom, if ever, are the *vires naturee medicatrices* (the strength and laws of benign nature) alone sufficient to effect a cure. The patient mostly falls a sacrifice to their ravages, and this because their existence is overlooked, or because of the little knowledge of our physicians respecting those diseases, and their inefficiency in treating them.

There is no gland in the human body, in which hydatids are so frequently found, as in the liver, except the kidneys, where they

are still more common. Hydatids of the liver are usually found in a cyst, (bag,) which is frequently of considerable size, and is formed of very firm materials, so as to give to the touch almost the feeling of cartilage. This cyst, when cut into, is obviously laminated, and is much thicker in one liver than another. In some livers it is not thicker than a small silver coin, and in others, it is near a quarter of an inch in thickness. The laminæ which compose it are formed of a white matter, and on the inside there is a lining of a pulpy substance, like coagulated lymph. The cavity of the cyst is sometimes subdivided by a partition of this pulpy substance. In a cyst may be found one hydatid or a greater number of them. They lie loose in the cavity, swimming in a fluid, and some of them are attached to the sides of the cyst. They consist of a round bag, which is composed of a white, semi-opaque, pulpy matter, and contain a fluid capable of coagulation. Although the common color of hydatids be white, yet, occasionally, some of them are seen of a light, amber color. The bag of the hydatid consists of two laminæ, and possesses a good deal of contractile power. In one hydatid, the coat, or bag, is much thicker and more opaque than in another; and even in the same hydatid, different parts of it will often differ in thickness. On the inside of a hydatid's cyst, smaller ones are sometimes found, which are commonly not larger than the heads of pins; but sometimes they are even larger than a gooseberry. These are attached to the larger hydatid, either at scattered irregular distances, or so as to form small clusters; and they are also found floating loose in the liquor of the larger hydatids. There have been found in human beings, hydatid's bags, each large enough to contain from about half an ounce to one pound and a half of fluid. Hydatids of the liver are often found unconnected with each other; but sometimes they inclose each other in a series, like pill-boxes. The most common situation of hydatids of the liver is in its substance, and inclosed in a cyst; but they are occasionally attached to the outer surface of the liver, hanging from it, and occupying more or less of the general cavity of the abdomen. The origin and real nature of these hydatids are not fully ascertained; certain it is, however, that they are a sort of imperfect living animalculæ; and we are inclined to believe the extreme probability of their origin

from the outside secretion and evaporation of impure fluids, which circulate in those organs, and in the inward parietal regions, where the worms are attached. These fluids, when their circulation is vitiated, and they are not quickly taken up by the absorbents, or exhaled, will clog therein, undergo decomposition, become acrid, ferment and corrupt; in which state, as with any inert and dead animal matter, when it undergoes putrefaction, they will almost invariably generate vermin. This, our opinion of their origin, we have adopted from cautious inquiry, our own knowledge, and practical observation; and our theory is based on much experience, not only in cases of quadrupeds, but human beings, during dissections, in the large hospitals of Italy and France, before the bodies are allowed to become cold and rigid.

This doctrine is equally applicable to the hydatids found in other organs, as the brain, &c., or in the cavities of the chest, abdomen, or elsewhere. Any one, though he should not be a physician, or a naturalist, might satisfy himself of their real existence on applying at a slaughter-house and examining the vitals and inward parietal cavities of some of the beasts, more especially of those which happen to be lean; and this, because, perhaps, unknown to the owners, they are often infected by disease.

In sheep, especially, they have often been seen to move when taken out of the body and put into warm water; and they retain the power of motion for many hours after a sheep has been killed. The analogy is great between the hydatids of a sheep and those of the human subject. In both, they are contained in strong cysts, and, in both, they consist of the same white, pulpy matter. Perhaps there may be some difference between them, in the simplicity of organization. Even the hydatids of human subjects have been found, in our experience, to possess life, and to live and move, when taken out of a still warm body and put into tepid water. The reason why our American anatomists and physicians cannot generally detect them, is on account of allowing the body to remain for so long a time after death, before it is examined; so that the hydatids have already lost, not only their living principle, but their very organization, and, virtually, have undergone decomposition.

We have stated enough to satisfy the reader of the existence of

such a disease. Now let us examine and ascertain the awful consequences of it, and its prevalence in the living. In every large city in Europe there exists a strict inspection upon every thing which might affect the general health of the people. For this purpose a daily surveillance is given to the markets, public stores, and resorts where fruits, vegetables, meats, &c. are sold; and it is precisely this last place, and the slaughter-houses, that are most scrupulously watched, lest some infected animal, to superficial appearance perfectly healthy while living, should be butchered and sold. It has also been ascertained, by strict inquiry, and by chemical processes, and medical experiments, and from facts which have often come to the notice and knowledge of purchasers, and from the judgment of physicians, that animals infected with hydatids, in any part of the body, are unfit for food, unwholesome and dangerous; and that their flesh will soon undergo a change of color, become black and greenish, and that it putrifies the quickest, and soon decomposes, exhaling a sickish, fœtid smell. Hence the European Commonwealth's Overseers condemn such meats to an immediate burial, and the seller is dealt with severely.

Let our American physicians examine these facts, (as we have had a thousand times the opportunity to do, in the dissecting colleges and hospitals of health in France and Italy, where a post-mortem examination of the sick takes place immediately after death.) Upon investigation they will be convinced of the very common existence of hydatids. They will find them at times, indiscriminately, in either the liver, the kidneys, the womb, ovaries, &c., in the outward surfaces of the stomach, of the lungs, and of the intestines, &c., and in the cavities of the body and of the head. The examination should be made immediately after death. Should it be delayed but a few hours, hardly a vestige of them would remain to give us evidence of their existence. The cysts in such a case would be found burst asunder, putrid, and in a state of decomposition, leaving rather the appearance of ulcerated sores, and fœtid mucus, than of vermin.

If there exist after death, then, in the beasts of the field, as well as in human beings, such causes of quick dissolution and of putrefaction, why should it be considered irrational to suppose that these vermin are very dangerous in the living? Certainly it could not

be otherwise. The patient must die a lingering death, if these cysts should increase in number or size and not burst. If, on the other hand, the cysts should burst and discharge their fluids from the system, such an occurrence would give immediate relief to the sick, recruit his strength, and he would be radically cured. It has also been ascertained that these vermin cannot propagate, nor live long, if they are deprived of their vital element, — *the liquor contained in the bags*; hence, as soon as this liquor has discharged and escaped, the broken cysts and the vermin themselves will either be dislodged and die, become decomposed, and converted into corrupted fluids, and then discharged through the same channel, or neutralized and reconveyed by the absorbents to the secreting vessels, and thus be effectually removed from the system.

We will now speak of the most successful treatment to be adopted in this disease, and point out to the physician and the patient the most efficient remedies, which have stood the test of long experience without a failure. If we should be positive of their existence in a location easy of access by a surgical operation, (which, by the way, though considered an unwarrantable experiment, has been performed with success,) we might remedy the evil and effect a cure. These bold attempts, however, are not common, and are never practised in America. We have spoken of the origin of these animalculæ, and stated that they are to be found only in those parts where no local antidote could be applied, (except it should be, as above stated, by a surgical operation,) while to all other species of worms, the anthelmintics or vermifuges are a powerful poison. This remedy acts by contact; the worms are chemically killed or expelled by its immediate influence, and their seeds destroyed and dislodged from the stomach and intestinal canal, which is not the case with the hydatids. They are closely shut up within a strong cartilaginous bag, of their own make, into which nothing can pass to destroy them; besides, their residence is far off from any direct influence or reach of antidotes. Hence their destruction can only be caused by powerful remedies acting upon the *primæ viæ*, and on the first cause of their generation and development, that is: — *on the fluids of the system, and on the blood*. Thus, by purifying these fluids and the blood, and by restoring to them their natural vigor, and a wholesome, free circulation, there

must and will be imparted the powerful properties and virtues, which will cause, not only a cessation of the growth of these animals, but their certain death. The absorbents and exhalent vessels would also be full of activity in their office; a contractile strangulation of the cysts, and perhaps a sudden burst of them, or, at least, their desiccation, will ensue. These dead and heterogeneous substances will then be taken up, by the absorbents, and conveyed through the ordinary secreting organs, out of the system. This is the theory and the practice we have advocated, and by which alone the patient can recover.

In conclusion, let us no longer be deluded by losing sight of this disease. This kind of worms or animalculæ, as we have stated, is very common; and if not destroyed will always prove fatal to human life, perhaps without the physician or the patient being aware of their existence. Thousands of facts have demonstrated the correctness of our judgment, and that our mode of treatment is a certain cure. How many unhappy sufferers, victims of this disease, would have fallen to a premature grave, having been abandoned to their fate by physicians, who uniformly supposed and gravely declared their sickness to be of a nervous nature, or caused by some organic, chronic, innate cause, consumption, marasmus, liver affection, cramp, dropsy, inward tumors, pains, fits, &c., if, under Providence, Dr. Fontaine's prescription, the French Philanthropie Remedy, had not succeeded, as it always will, in snatching them from the voracious havoc of these worms, and, on a sudden, to the delight of parents, relations, and friends, restored them to the full bloom of primitive health.

This Philanthropie Remedy, if applied to the disease, according to the directions, will always do good, and remove the most obstinate chronic and organic diseases, and especially where there is the presence of such animalculæ, this medicine will effectually destroy them. Its virtues and properties are imparted to the blood and fluids; it purifies them, neutralizes their impurities, and is a powerful antidote and preventive of this disease.

OF LOWNESS OF SPIRITS, ETC.

Nervous complaints, attended with dyspepsia, and bilious affections are extremely prevalent in the United States, especially in the Northern and Eastern portions, and are attended with such a train of distressing symptoms as to claim our sympathy and assistance, rather than the derision and contempt with which they are too often treated. For this reason the following treatise has been prepared; containing, it is believed, the most satisfactory theory, and the best mode of treatment; conveyed in such plain language, as can easily be understood by those not familiar with the technicalities of medical science.

Under the general head of nervous disorders, are included several organic and chronic maladies. Many of them are so dangerous and of such various symptoms, that a large volume would scarcely suffice for their complete explanation. The most common nervous symptoms are weakness, flatulence, palpitations, timidity, watchfulness, drowsiness after dinner, flush of heat and cold chills, numbness and cramps in different parts, giddiness, pains in the head, back, loins, and kidneys, difficult respiration, anxiety, affections of the throat and lungs, indicated by a nervous or spasmodic cough, and other disagreeable and distressing infirmities.

One aspect of nervous complaints is distinguished by no name; it is difficult to describe, and it is impossible to form any correct conception of it. At first, there exist portentous indications, like the brooding of a fearful storm; then, violent paroxysms shake the system, like the throes of an earthquake, or some internal convulsion, while the whole nervous system feels its pervading influence, and the heart is wrung with inexpressible anguish, accompanied by the most dreadful sensations of horror and despair. In the paroxysms of this terrible disease, thousands, overwhelmed by the horrid fantasies of their excited imaginations, have committed self-destruction.

Hypochondriacal diseases seem to belong entirely to the nervous system, and to be dependent upon its derangements, and they are attended by a train of symptoms extending to the disease of almost every function of the human system, varying in different persons,

and in the same patient at different times. The patient seems to be afflicted with almost every pain, symptom, and disease to which the human system is liable; and so strongly are the body and mind affected, and so powerfully does every distressing feeling sympathize, one with another, that the whole of the physical and moral existence is overpowered by nervous fantasies and furies. The patient is rendered weak, peevish, melancholy, excessively timid, &c. This infirmity of mind, be it remembered, is a consequence of the disease, and a part of its symptoms.

Nervous disorders and dyspepsia usually attend a sedentary life. Want of exercise enervates the constitution, and the nervous and mental system becomes exceedingly irritable and impaired. Though men of genius, artists, authors, &c., are most liable to nervous diseases and dyspepsia, the mercantile class is by no means exempt, and the confinement of the counting room, combined with the excitement of modern speculations, produces in the system great excitement and derangement. Mental reveries of future speculations, or of past blasted hopes, throw the nerves into convulsions, and a too assiduous attention to business may produce numbness and paralysis. Generally nervous diseases are attended with palpitation of the heart, trembling of the limbs, and shortness of breath, or phthysical affections, upon the least violent exercise. Joy and grief, in violent manifestations, appear without apparent cause. Temporary, yet severe pains are felt in the head, accompanied by an unceasing uneasiness and confusion of mind. A disturbed sleep ensues; and high-wrought dreams, and strange and frightful imaginations, are its common attendants. As the disease increases in violence, so does each particular symptom, and each assumes the name of a particular disorder, perhaps because it was thus denominated by some shallow practitioner, whose pretensions to science and physic had ignorantly and presumptuously justified prescribing a medicine for each one of them, separately and singly, instead of prescribing for the general disease — a practice very common here in America — the practitioner treating the *effects of the disorder*, rather than giving remedies to *remove the cause*. Such absurd proceedings lead the patient to overrate his complaint, to excite his feelings, so that these very symptoms are aggravated by the medicines of physicians and attendants, and the notions and

fancies of the victim, which render him doubly unhappy. This disease assumes a severe and virulent character, by whatever passion or affection it is excited, be it excessive grief or too much mirthful pleasure; by strong mental excitement; by habits of too studious occupation, want of exercise, the horrid vice of self-pollution, or excessive sexual indulgence, even in the marriage state; by the immoderate use of narcotics, such as tea, coffee, tobacco, opium, and intoxicating beverages; by a long residence in unhealthy climates, and exposure to great extremes of temperature and severe privation.

Nervous diseases, dyspepsia, liver affections, &c., impair the memory, and render the mind easily accessible to depraved and whimsical ideas. Persons of weak nerves are in the habit of dreaming—a phenomenon produced by a portion of the brain being in a restless state. Dull headaches, sleepiness, and melancholy, mark a reduced state of the nervous system, which, if continued, produces deplorable effects, and is attended in its rallying struggles with intense pain and violent disorders.

The patient must not be alarmed, but only cautioned, by the discovery of the causes of these symptoms. Under proper regimen and medical treatment, the recuperative energies are sufficient to warrant a cure, unless destroyed by age, or prostrated by intemperance or abuse. Ardent spirits and other narcotic stimulants give momentary relief, but are sure to increase the disease.

Nervous patients are generally dull and inactive; they muse without thinking, and exhibit a strange inattention. The appetite is bad, the stomach weak, and troubled with flatulence; the breathing is difficult; and lowness of spirits, dimness of sight, vain suspicions, melancholy imaginations, a disgust for every exertion, supineness and general stupidity, are common to nervous complaints, and for the most part these are its peculiar symptoms.

Every thing that relaxes or weakens the body, tends to destroy the harmony of the nervous system; and the irregularity of one spring of this fabric, in all cases disposes others to diseases, and often produces an entire derangement.

A feeble state of the nerves is indicated, and generally accompanied by lowness of spirits. Every thing tending to debility should therefore be carefully avoided; and the surest preventive or

cure of melancholy is to engage in active pursuits. Shortness of sight is also an early and frequent symptom, as well as difficulty of hearing, and fallacious perceptions of sound. The progress of refinement, fashion, luxury and excess in America, have caused a great prevalence of nervous diseases; for it is certain, that in the simple state of nature, and with the homely manners of the early settlers, such diseases were little known; and the prevalence of these disorders among the rich, the fashionable, and luxurious, goes far to equalize their condition with that of those who are looked upon as less fortunate members of society. The richest man in the world would give his fortune for health—a blessing little prized, and often lowly or carelessly squandered by those who possess it.

The loss of a beloved husband, an idolized child, or a dear relation, often gives the nerves a shock from which it is difficult to recover. Grief and disappointment, especially in affairs of the heart, not unfrequently produce the most fatal nervous diseases. Intense study, the overtaking of any particular organ or function of the system, whatever weakens or destroys the harmony of the system, have a tendency to produce and increase these prevalent and distressing complaints.

The most common indications of the existence of this class of diseases, and the symptoms with which they commence, are, an absurdity of behavior, inactivity, dislike to motion, *anorexia*, or a want of appetite, without loathing of food, *borborygmus*, or the rumbling noise occasioned by flatus (wind) in the bowels, costiveness, flatulence in the stomach, sighing, uneasiness about the *precordia*, great dejection, internal sinking, heaviness of the stomach, cramps, palpitation of the heart, taciturnity, wild, incoherent discourse, absurd notions, ridiculous fancies, monomania, &c. These symptoms are almost incessant, and at times the patient is suddenly seized with them, as by a sudden shock, preceded by the usual symptoms of indigestion. The stomach may be in an excited state, craving food, or there may be a loss of appetite difficult to overcome. Food, when taken, turns sour on the stomach, and the patient is troubled with acidity, and vomits a clear liquid, a viscid phlegm, or black matter, like ground coffee, while there are excruciating pains about the navel, a rumbling noise in the bowels, and

other indications of a disordered system, frightful to the physiologist, but too often neglected by the patient, or improperly treated by physicians.

As the disease advances, pains in the most sensitive parts, and a partial failing of some of the senses, with a general sympathy of the physical and mental faculties, mark the progress of the disorder. The urine is sometimes deficient in quantity, and at times very copious and clear. There is a great and continued straitness of the breast, with difficulty of breathing, (amounting sometimes almost to suffocation,) spasms, violent agitations, and hurried pulsations, and flashes of heat, alternating with a peculiar chilliness, as if water were turned over the limbs. Flying pains are felt in the different parts, like those caused by gravel; the pulse is extremely variable, changing, by turns, from fast to slow. The patient is troubled by yawning, hiccups, frequent profound sighing, oppression, a sense of choking, as if from some hard substance lodged in the larynx, (throat,) alternate fits of crying and paroxysms of convulsive laughter, unsound and unrefreshing sleep, haunted by horrible, fatiguing dreams.

In many cases, nervous disorders are hereditary; in others, they are produced by a sedentary life, intense and trying mental application, prolonged diseases, and profuse and unnatural evacuations of the seminal fluid. They are common with both sexes; but in females, on account of their greater delicacy of constitution, and delicate manner of life, they are more frequent and more violent than in the other sex. The female frame is subject to irregularities, which are a fruitful source of these disorders, while men often bring them upon themselves by their vicious excesses.

Immoderate and unnatural losses of the seminal fluid weaken the body, by draining off this precious fluid, which, by many physiologists, is considered the very essence of life; the convulsive orgasm, with which it is discharged, is extreme; violent are the transports, and its ecstasies are followed by prostration and languor; and, while each indulgence increases the irritability of the organs, it decreases the power of the system to sustain these repeated shocks; so that frequent excitements, erections, and emissions, though often involuntary, break down the constitution, and bring the youth to a premature old age, and thousands fall to an

untimely grave. Hypochondria is a frequent attendant upon the practice of self-pollution, and this vice brings with it, as a consequence, a series of very alarming diseases, and many of the worst symptoms, already described, and some even more fatal and terrible; delirious fits, frenzy, and the most unmanageable epilepsy, are not unfrequently produced by this vile practice, and a still more deplorable state of idiocy often ensues.

Eminent physicians have observed, that while nervous affections, dyspepsias, liver complaints, &c., are so similar in their symptoms to other local affections, there is one peculiar symptom of nervous diseases: — *a despair of ever recovering*. This hopelessness and constant dread of a fatal termination to these disorders, renders those afflicted with them extremely impatient and apprehensive, and keeps them changing from one physician and medicine to another, so that no course of treatment, however judiciously prescribed, has time to produce a proper effect. Nothing but perseverance can bring about the necessary salutary alteration and change in the system, necessary to produce a radical cure.

Unquestionably many, if not most, of the causes of nervous diseases, act first upon the stomach and alimentary canal, or the digestive system; for if the improper quantity or quality of food relaxes the solids, or by its acrimony produces spasmodic action; or if any thing diminish the energy, or excite an irregular motion of the animal spirits, the tendency is, directly or remotely, to produce nervous disorders.

The patient ought never to expect an immediate cure for this class of diseases. He may experience immediate benefit, but the cure is a work of time, resolution, and skill. Often a slow, progressive cure is preferable to immediate benefit, which is but too apt to be fallacious.

It is proper to remark, that Dr. Fontaine, so eminently successful in this class of disorders, would never attend a patient without a pledge from him to attend strictly and perseveringly, not only to his medical prescriptions, but to his directions respecting diet, exercise, and general regimen.

MEDICAL ADVICE TO PERSONS AFFECTED WITH DYSPEPSIA,
LIVER COMPLAINT, BILIOUS AFFECTIONS, NERVOUS DISOR-
DERS, LOWNESS OF SPIRITS, ETC

Patients affected with these disorders ought never to fast long. Their food should be solid and nourishing, but easy of digestion; and all excess must be most carefully avoided. Hot meats are hurtful. The meal should never overtask the powers of digestion; but if the patient feel weak and faint, between meals, he should eat a bit of coarse bread or cracker, soaked in a little of the best old wine. Of the most efficient medicines which we prescribe for similar diseases, the French Philanthropic Remedy has always proved preferable, and it supersedes any other treatment, if the directions are strictly adhered to, and persevered in. Heavy suppers are to be avoided. Though wine, in excess, enfeebles the body and destroys the mind, taken in moderation, it gives tone to the stomach, and promotes digestion; but where it is disagreeable, or sours upon the stomach, a little brandy and water is preferable. All windy, indigestible, and innutritious or stimulating viands are to be avoided. All weak and warm liquids, as tea, coffee, and other vegetable decoctions, do no good. There is no doubt that they often produce a temporary benefit, but, in the end, they never fail of increasing the unfavorable symptoms. Of all things, *drams* must be avoided. Whatever temporary ease the patient may receive from spirits, fermented liquors, and narcotics, they will surely soon produce poisonous effects upon the system, and they should never be taken without the order of a sober and skilful physician. These cautions are the more necessary, from the extreme prevalence of the common use of these injurious articles.

It is difficult to say whether exercise, in nervous disorders, be not even more important than medicine. Riding on horseback gives motion to the whole body, without greatly fatiguing it; but walking agrees better with some patients. Every one should use that which he has found most useful and agreeable to himself. Long sea voyages have produced the happiest effects, and to those who are possessed of sufficient resolution to undertake them, and

are so situated as to be able to leave their homes, they are to be strongly recommended. Change of scenes, diversions, and things which occupy or interest the mind agreeably, are beneficial in a high degree; but, with all these, that admirable medicine already mentioned, the true Philanthropic Remedy, should never be neglected.

The air should be cool and dry, and such as is found most bracing and invigorating. Warm air, especially that rendered so by great fires in small apartments, is always injurious; but when the stomach and bowels are weak, the body should be carefully guarded against extreme cold, and sudden changes, stoppage of perspiration, &c., by proper clothes and flannel next the skin.

The nervous patient should rise early, avoiding the languor produced by long sleep and indulgence in bed; take exercise before breakfast, and find constant and agreeable occupations and amusements; avoiding all violent passions or emotions, whether of love, anger, fear, grief, or anxiety. For diseases of the lungs the air should be dry and warm; for nervous diseases, either cold or temperate; and this is a matter of no slight importance.

Nature in all the animal creation, requires action, and regular exercise is absolutely necessary to the healthy performance of the various functions of the human system. Exercise alone, with the persevering use of the Philanthropic Remedy, may be considered the main spring to the machinery of the system. It assists digestion, stimulates the organs of digestion and nutrition, promotes a healthy circulation, and gives new energies to the most important functions of organic life — from which result a purity and healthful tone of the nervous fluids, producing a feeling of health, elasticity, and happiness.

Exercise is hurtful after a full meal; and in the morning, when the stomach is quite empty, violent exercise is injurious. But at proper times, it relieves pains in the head, and rheumatic affections, and keeps the bowels open, assists the digestive powers, and promotes all the necessary exhalations of the skin, preventing that stagnation of the fluids to which the sedentary are subject, and which produces so many disorders.

Dancing, to a moderate extent, is an excellent kind of exercise, combined as it is with the influence of exhilarating music and fes-

tivity. The agreeable society, the charms of beauty, and the combination of pleasure, in a ball-room, if not indulged to excess or fatigue, produce the happiest effects upon the health and spirits.

There are two common errors in relation to exercise, which the careful reader should guard against. The first is, that delicate persons take violent exercise beyond their strength, and which is therefore injurious; the other, is, persons of sedentary and luxurious habits, take exercise occasionally, and then of the severest kind, as a compensation for wholly neglecting it at other times, thinking that a ride or walk once a week will make up for the want of exercise the remainder of the time. This is a very mistaken notion, for the tendency of such practices is to break down the nervous system, and produce the very diseases against which the patient should guard.

Colds are not unfrequently taken in a manner which seems mysterious to people who take the ordinary precautions. It is of importance that they should avoid exposure to draughts, cold, or damps. Sudden changes of temperature easily affect the lungs, and the bowels become disposed to weakness; hence the necessity of wearing flannel next to the skin cannot be too strongly recommended. It will be a safeguard and a preserver against diseases of the lungs, and it prevents rheumatisms, scorbutic affections, scrofula, hypochondriacal complaints, dropsy, melancholy, &c.

Too much sleep weakens the nerves, sours the temper, stagnates the blood, and tends to apoplexy and palsy; it creates also an indolent and lethargic disposition, disqualifies for active exertion, and blunts the energies of the intellectual as well as the corporeal organs. On the other hand, nothing can be more prejudicial than the loss of sleep, and the want of due rest, which deranges the system, exhausts the strength and makes terrible inroads upon the nerves, disposing to nervous and frenetic fevers.

Heavy suppers, reading, agitations, and strong excitement before retiring to rest, hurt the constitution, by making the sleep unsound, and disturbed by night-mare or fearful dreams, either altogether depriving the patient of sleep, or rendering him restless.

A good appetite is generally a sign of health; but if the digestion be bad, it is a false appetite — the fruit of an unnatural irritation. The best guarantee to preserve or obtain a healthy appetite is

great simplicity of diet. We eat to support strength and life, and not to pamper a sensual, epicurian appetite. Eating and drinking hot things is very injurious; still more so, if they are high seasoned and exciting substances. Such food, in the process of fermentation, destroys the teeth, weakens the head and eyes, and injures the whole nervous system.

Pure cold water acts as a tonic or corroborant, internally on the stomach, and externally on the skin. It dilutes the saline parts of the blood; corrects the gastric juice and biliary secretions. But water should be pure and soft, and such as readily freezes; snow or rain water; or that of refined streams; the highest and most limpid, and which has neither taste, color, nor smell; mingles easily with soap; and which does not effervesce or form a sediment, with vinegar or spirit of sal ammoniac. The most certain mode of purifying water is by distillation, and the easiest, by boiling; either of which will also destroy animalculæ.

TREATMENT AND MEDICINES TO CURE NERVOUS DISEASES, ETC.

It is generally thought that nervous diseases are seldom radically cured, but by medical agents their symptoms are often relieved, and the patient rendered more comfortable than he could have been without them; and there has been too much ground for this opinion; but, be it said, to the consolation and encouragement of the afflicted and the hopeless, that, where strict adherence has been given to the advice and prescriptions of Dr. Fontaine, there has been a multitude of cases, during his twenty-eight years practice, in this class of diseases, which were not only temporarily benefited, reducing the symptoms of disease, but, under the blessing of Divine Providence, the causes of the complaints were removed, and a thorough, effectual cure performed. We venture to state, that a perfect knowledge of the universal laws of nature, and of the reliable action of her agents, united with a well regulated treatment in regard to medicine and diet, will never fail to be successfully effectual; and we affirm, without hesitation, that if the method recommended be pursued, a radical cure may be safely prognosticated in every case.

In the first place, in his practice, a mild emetic of thoroughwort, or of lobelia, is recommended, if the stomach can bear it. This operation over, the patient takes by directions, the Philanthropic Remedy. — Besides these prescriptions, an infusion of senna, rhubarb, calcined magnesia, and a few seeds of different tonic herbs, in brandy, are to be taken, two or three times a day; one to two tea spoonfuls at a time. Half a tea spoonful of the Philanthropic Remedy, will materially assist the cure.

Patients afflicted with wind, cholic, and distress in the stomach, will find the greatest benefit from this prescription; for these medicines expel wind, strengthen the stomach, and promote digestion, sleep, and regular evacuations.

It would be easy to mention many remedies useful in these diseases, but the one already noticed is not only the best, but so admirably combined, and so fitted to the relief and cure of these disorders, and may be so safely relied upon, that it would be of no service to the patient to multiply recipes. Yet, if some invalids should prefer other medicines, for a change, we refer them to 'the Practical Key of the Confidential Doctor at Home,' wherein is a catalogue of the most select Recipes, which will prove of great service and relief at a small expense; and when strict regard is paid to the directions, and perseverance is practised, they may be taken with confidence in the most desperate cases.

OF BILIOUS COMPLAINTS, INACTIVITY OF THE DIGESTIVE ORGANS, NAUSEA, HEARTBURN, &C., AND THE METHOD OF CURE.

Though the above complaints are of all others the most distressing, they are the most frequently neglected; yet, when it is considered that they are the primary effects of symptoms of such diseases as asthma, dropsy, hypochondria, nervous diseases, liver affections, rheumatism, consumption, and scrofula, the importance of an early and earnest attention to them is obvious, as their neglect ripens them into these terrible diseases, and the patient falls a victim to a painful and lingering death. The state of digestion is governed

by the health of the general system, and must be carefully watched and closely attended to.

The predominant acid in the stomach is to be discharged by a mild emetic, if the patient be not too weak to bear it. This emetic, (more particularly, if lobelia should be used,) by changing the action of the stomach, produces a favorable alterative effect. Next, to strengthen and give tone to this organ, the Philanthropic Remedy is recommended, it being the only safe and sure preparation known to possess the noble, carminative, nervine, and tonic properties, to the highest degree. The bowels, at the same time, will be kept free by this mild panacea, which has the most beneficial effect upon the whole line of the alimentary canal. A light, nourishing diet is of most service. It is indispensable to abstain from fruits, most vegetables, and all fermented liquors and spirits. Animal food, lean and easily digestible, plainly prepared, without rich condiments or grease, may be eaten. The occasional use of a little best old wine and sugared water, cold or warm, but not too hot, will prove highly advantageous, when the stomach is in a languid state.

Pains, sickness, and all ordinary bowel complaints have been removed in a few hours, with a dose or two of the Philanthropic Remedy, administered as by the recipe; and obstinate pains of the side and loins, even of many years standing, have yielded to this salubrious treatment.

It would be proper to propose the following questions to all persons who are supposed to be laboring under chronic or organic complaints:—Have you the heartburn? Any soreness or heat in the stomach? Does water ever rise in your mouth in the morning? Do you feel nausea then? Are you oppressed with wind in your bowels? Do you find ease by discharging it? Does it ever rise up in your throat, or seem to fly between your shoulders? Have you any pain in your left side? Do you feel a peculiar lightness or pressure over your eyes? Headache, dizziness, or confusion? Have you a sensation of unnatural fulness after eating, or a fluttering about the heart? Is your tongue high-coated? parched? or cracked, and festered with sores? Have you a swelling at the pit of the stomach, a trembling, or a gnawing sensation, and a hollow spot, which no food or medicine appears to reach?

A pain at the right side, of it, or under the blade of your right shoulder? Do you feel a faintness? Are you costive? Do you ever evacuate worms or slime? Have you any difficulty of breathing? An inclination to sigh? Wandering pains about you? &c.

If the patient answer *yes* to either of the above important and necessary questions, and many other existing symptoms, it will warrant the use of our prescriptions and recipes, in conformity to the directions given in 'The Practical Key of the Confidential Doctor at Home,' but more especially of the Philanthropic Remedy, which will regulate all the functions of the digestive system, and the complicated and beautiful machinery of life, so as to relieve every pain and disorder indicated above; and by regulating and purifying the currents of life, give to the system a harmonious and healthy action, which has been experienced in thousands of cures, in Dr. Fontaine's long and extensive practice.

SPASMODIC AFFECTIONS, LANGUOR, FAINTING, ETC.

Persons of weak nerves and delicate fibre are most liable to these infirmities, which are seldom dangerous, and are easily cured, if early and properly attended to, but which, by neglect, may lead to the most deplorable results.

The general causes of these disorders are, sudden changes from heat to cold, breathing confined and impure air, weakness, loss of blood, long fasting, excess in drinking, eating, and of sensual pleasure, fear, grief, and other violent affections of the mind.

In all such cases, also in recovering from acute diseases, epidemic fevers, in general debilities, weakness, nervous and hysterical affections, and after great fatigues and excitements, the patient must be supported by generous wines, and by the use of the Philanthropic Remedy, or either of those tonic recipes mentioned in 'The Practical Key of the Confidential Doctor at Home.' These prescriptions will prove highly beneficial, and secure the happiest effects. By following them, health, and a perfect regulation of the system, is the natural result.

OF THE GRAVEL AND STONE.

These diseases are the consequences of a peculiar disposition of the fluids, and more particularly of the secretions of the kidneys. These secretions create *calculus*, and concretious matter, which is supposed to be owing to the presence of an acid in these secretions, called the *lithic acid*. This disease is accompanied with coldness and laxity of the parts generally. When small stones, like sand, are lodged in the kidneys, in consequence of which the patient suffers pains in the loins and back, and discharges them like sediment with the urine, we say the sufferer is afflicted with *the gravel*. But when any of these stones lodge in the bladder for some time, they accumulate fresh matter, and thus increase until they are too large to pass off with the urine; and when large stones are formed within the kidneys, or in the waters, or pelvis, &c., such and similar cases are called *the stone disease*.

Causes. — Acts of lasciviousness, self-pollution, immoderate coition, and even lascivious thoughts, and every other cause which produces stimulation, and frequent erections or contractions in the urinary passage, are often the origin of the gravel and stone. These diseases may also be occasioned by strictures, or other impediments within the urinary channel. High living, the use of astringent wines, drinking hard or unwholesome waters, a sedentary life, lying in too hot or soft beds, or too long a time on the back, or carelessness in not evacuating the urine or stools at the slightest wants of nature, have a tendency to produce these diseases. They may likewise proceed from hereditary dispositions, or from a fall, or hurts and contusions in the region of the spine, kidneys, and bladder. Persons who have been much afflicted with gout, rheumatisms, and those in the decline of life, are sometimes subject to it.

Symptoms. — When there is a disposition to form minute *calculi*, or gravel, the following sensations are felt:—strange paroxysms, pains in the back and loins, shooting down through the pelvis to the thighs; often a numbness in one leg, and a retraction of either testicle, arising from the irritation of the calculi, or gravel, in passing through the urethra, and as the calculi drop through, the sper-

matic cord, and the leading nerves, down to the lower extremities, are affected by them. As soon as these small stones have passed through the urethra, the patient, having endured in the process very acute pains, is then for a time apparently easy. These small calculi, or gravel, when combined, result in the disease called stone. Gravel causes restlessness, sickness, vomiting, inflammation, contraction, retention of, and bloody urine. When stones, like sand, descend to the bladder, and are too large to pass with ease, at the emission of the urine, all the above symptoms are increased, the pains extend downwards, and all around becomes affected, benumbed, and the urine obstructed, which, when it is discharged, is high-colored, thick, and bloody. A stone in the bladder is known by the excessive pain at the time, as well as before and after voiding water; the frequent inclination to eject urine, which with extreme effort, passes off, drop by drop, or from a full stream, it stops suddenly. After making water, great torture is felt in the gland of the penis, which lasts from one to three minutes, and as the passage is forced through by violent straining, the rectum becomes contracted, and expels the *fæces*, or, if the intestine be empty, occasions a priapism, an involuntary emission of the semen, a *tenesmus*, or a *prolapsus ani*, (a falling out of the gut.) The stone is known to exist by a violent pain on the neck of the bladder upon motion, especially on horseback, or in a carriage, on a rough road; or from a white, thick, copious, viscous sediment in the urine, and an inclination to go to stool during the discharge of it; the patient passes urine more easily while lying than when in an erect position; there is a sharp, very acute pain in passing the last drop of urine, which is caused by the gravel or stone being drawn to the mouth of the passage.

An extraneous substance in the bladder will soon form a kind of supernatural mucilage, or mucus, resembling pus, which is frequently dropping out, as a gleet, or gonorrhœa, causing, by its acidity, scarifications, ulcers, and burnings. When gravel or stones are once formed in the pelvis, urethra, kidneys, bladder, &c., they will continue to increase in number, and the size is also increased, by receiving on their surfaces new layers of *uric acid*; and this is the cause of calculi being formed of different layers. The stone and gravel are diseases to which both sexes and all ages are liable.

Calculi have been sometimes found in the bladders of very young children, and even of infants only six months old. But, as above stated, the principal sufferers are those devoted to sensual and lascivious pleasures, and who imprudently give themselves up to acts of intemperance, and to an epicurean and luxurious life. Improper and illicit self-abuse, and an immoderate or uncontrolled intercourse with the stranger sex, cause many victims of these diseases. Stones are often to be found in the gall-bladder, in the tubercles of the liver, lungs, &c.

Mode of Treatment.—Any one afflicted with the gravel or stone should avoid all aliments of a heating or windy nature, as salt meats, sour fruits, &c. They must use for diet such things as tend to increase the quantity of urine; the body should be kept open, and the patient should freely use asparagus, lettuce, parsley, carrots, radishes, onions, leeks, garlic, celery, &c.; also mucilaginous vegetables, as marsh-mallow, liquorice, linseeds, slippery-elm, &c.; and for drinks, whey, buttermilk, barley, &c. The French Philanthropic Remedy is one of absolute necessity. Its benefits are instantly felt. In a few weeks, by a proper regimen, and a persevering use of the Remedy, a perfect cure may be expected, and the sufferer is seldom subject to a relapse.

To prevent a return, the Philanthropic Remedy must be at hand. As a beverage, at meals and during the day, an equal quantity of lime-water and butter-milk should be taken, a quart a day. Gentle and daily exercise is recommended. When any one is attacked with the gravel, let him take the Philanthropic Remedy, as directed, and he may add, to good advantage, fifteen to twenty-five drops of pumpkin-seed oil, every three or four hours, in some mucilaginous drink, which will at once relieve the patient. Be it remembered, that our great reliance is on the Philanthropic Remedy. When severe pains are felt, poultices of onions and garlic, bruised and slightly warmed, may be applied on the lower parts of the kidneys, &c., and wherever the distress is most acute; a bag of dried wood-ashes, as hot as the patient can bear them, applied on the bladder, is often found to relieve the paroxysm. Many hundreds are the remedies which have proved beneficial, in many cases, and are recommended in Europe as well as America for these distressing complaints; but none ever was found so

effectual and universally advantageous as the highly approved Remedies, the exhibition of which alone, when taken internally and used externally as directed, and with perseverance, will positively, not only to a high degree relieve, but cure, the most obstinate cases of the gravel and the stone. Their virtue being that of neutralizing and dissolving the concretious matter, and expelling through the urine the vicious fluids, correcting the secretions of the kidneys, urethra, bladder, &c., and those of the gall, liver, lungs, &c.; and it heals and strengthens the whole apparatus of these organs and the adjoining sympathetic vital parts of generation and life.

CONSUMPTION OF THE LUNGS.

Pulmonary consumption is generally caused by an ulceration of the lungs, whereby respiration is impeded, the purification of the blood prevented, and so the whole system becomes gradually wasted and destroyed. A violent inflammation of the lungs is attended with a rush of blood to the part, and this becoming stagnated soon changes to purulent matter. Consumption may be produced by nervous, bilious, asthmatic, and dropsical complaints,—is often caused by excess of voluptuous indulgence, and excessive venery, or masturbation in early youth; it has often resulted from too severe study, sedentary employments, or habits of intemperance, &c. Consumption has often followed other diseases, and it has been caused by the use of mercury. Improper treatment of other diseases may result in consumption, and it is the frequent result of venereal diseases. It may be caused by sudden changes of climate,—sudden changes from warm to cold, or vice versa; by dampness, such as sleeping in damp rooms or cellars; violent excesses, &c. A mere weakness of the animal fibre, composing the air-vessels of the lungs may produce severe prostration, bleeding from the lungs, and consumption.

Those of a consumptive habit have, most generally, a long neck, contracted chest; depressed scapula, (the shoulder-blade,) and often a stoop in the shoulders. Female infirmities, diseases of

the stomach, dyspepsia, liver, kidneys, spleen, &c., if neglected, or improperly treated, surely end in consumption.

The sure symptoms of an approaching or confirmed consumption are, a slight fever, increasing towards evening; heat and uneasiness; flying pains; hectic flushes; pain in the breast; the patient lying with most ease on the affected side; a long-continued, dry cough, causing a disposition to vomit after eating, is one of the most certain symptoms of approaching consumption. The patient complains of unusual heat, pain, and oppression in the breast and side after motion; the spittle sometimes tastes sweet and sickish, at others, salt and parched or bitter; it is, also, often mixed with blood. The patient is sad; the appetite bad, accompanied with thirst. There is, generally, a quick, keen, soft, minute pulse, though, in some cases, the pulse is full and rather hard; but this is in full, sanguine temperaments. These are the most common symptoms of incipient consumption.

Afterwards, as the disease progresses, the patient begins to expectorate a greenish, white, or bloody matter; the body is attenuated by hectic fever and colliquative sweats, which succeed each other night and morning. The flesh wastes away, and profuse discharges of urine, and from the bowels, are troublesome symptoms, and rapidly exhaust the patient. There is a burning heat in the palms of the hands; the face is flushed after eating; the fingers become frightfully small; the nails grow thick and bend inward, and the hair assumes a dead appearance, and falls off. At last, the swelling of the feet and legs; total loss of strength; sinking of the eyes; difficulty of swallowing, and coldness of the extremities, show the approach of dissolution, which the patient seldom thinks near. Such is the fearful progress of this fatal and terrible disease, which, if not properly checked in its early stages, sets all medical skill and medicinal agents at defiance. It is a remarkable fact, though as yet by very few known, that in cases of consumption of the lungs, the teeth become of a milky whiteness, and, in a great degree, transparent.

This awful disease is a very common complaint in the United States; and when we consider that within the limits of the healthy city of New York alone, not less than from twenty-five to thirty adults, at least, are every week, throughout the whole year, brought

to an untimely grave by this scourge, we shudder at such mortality, and believe that much blame should be attached to professional men, who study the nature of this disease so little, and still less the art of effectually relieving its victims.

TREATMENT OF CONSUMPTION.

The same rules laid down respecting exercise in nervous disorders, must be observed in consumptive cases. New milk should be taken for breakfast and supper, and it should be boiled, if too laxative. Milk taken fresh from the breast of a healthy woman is best, but cow's milk will answer, though it possesses less virtue. Meat broths may be taken, as strong as the stomach will bear, especially that made of fresh pork. Animal jellies may be taken, as often as possible, and, above all things, the patient should ride on horseback every morning, even if obliged to be supported by some one behind him. The best drink, for common use, is buttermilk; and extraordinary cures are attributed mainly to its use, when combined with the French Philanthropic Remedy. The proportion should be a small tea-spoonful of the latter, in half a teacup of the former, taken three or four times a day. Certainly, this is the best thing that can be advised, as it prevents those griping pains in the bowels which buttermilk is apt to occasion, and the beneficial effects upon the lungs are greatly increased by this addition.

A warm, clear, and dry air is so necessary, that where it cannot be procured it should be artificially produced. Other excellent drinks, which may alternate with buttermilk, are slippery-elm tea, infusion of flax-seeds, decoction of wheat-bran, of ground root of colts-foot, sweetened with honey, &c., adding to them a very small quantity of the excellent Philanthropic Remedy.

In thousands of cases, which Dr. Fontaine has attended, he personally witnessed the success of this treatment. He allowed his patients to eat shell-fish of all kinds, and wild fowls, as the best diet, and good port wine with a few drops of the Philanthropic Remedy, which he found highly beneficial, strengthening the system in an extraordinary degree. Three or four ounces of the

conserve of red roses mixed in two table spoonfuls of this Remedy, and a tea spoonful taken occasionally, has often proved decidedly advantageous.


Lemon juice is an excellent remedy; sweeten it well with honey, adding rose and lime water, and a little of the Philanthropic Remedy. These prescriptions have always been followed with the most salutary effects from the very commencement of a pulmonary disease; and when the first symptoms of amendment appear, the same course should be pursued with perseverance; the patient will recover strength, and the lungs will soon heal. This has been found by us to be the best possible method of regulating the bowels, purifying the blood, and carrying off the phlegm and bad humors, which gather in this disorder, removing all pains in the chest, side, &c.

At our suggestion, and even entreaties, this course has been adopted by other physicians, in thousands of cases, with the most happy effects, and to their utter astonishment and admiration. When the cough exhausts the patient, or is obstinate, Dr. Fontaine has made use of the following prescription, with remarkable results, in seemingly hopeless cases:—‘Take vinegar of squills, two ounces; lime water, half a pint; honey, a quarter of a pound; the juice of two large lemons; an ounce of laudanum; and one bottle of the French Philanthropic Remedy. Put the whole over a gentle fire, until it begins to boil; take off the scum and strain through a cloth. Of this preparation, take a tea spoonful, three or four times a day. If it produce sickness, decrease the quantity, but increase it again as the stomach will bear it. There is no stage of the disorder in which this will not prove a soothing comfort to all, while hundreds have been radically cured by it.

Such is the general treatment; and these are among the best remedies we can prescribe, though other additional and not less efficacious remedies may be found on a perusal of ‘The Practical Key of the Confidential Doctor at Home.’ But those, who are able to see Dr. Fontaine, should by no means neglect doing so, as there are often varieties and complications of disease, requiring the highest skill to direct these treatments; yet in all ordinary cases, and even in the most critical, and when beyond the possibility of a journey or a personal interview with the Doctor, the

above medicines may be taken, not only with safety, but with sure relief and the happiest consequences, even when apparently beyond a recovery, and the patient will soon experience its mighty benefits.

Doctor Fontaine may be consulted by correspondence, or personally, in accordance to Rules and Regulations. See his card of Address in the Index of 'The Practical Key of the Confidential Doctor at Home.'

 Persons of both sexes affected with pulmonary diseases, or if any of the principal organs of life are chronically impaired, should consult the whole of this instructive book, wherein they will find much that is to be learned, which may tend to a final recovery.

SECTION THIRD.

A TREATISE ON DISEASES AFFECTING THE SURFACE OF THE BODY.

Doctor Fontaine has for a long time observed with much anxiety, that scorbutic affections, scrofula, king's evil, erysipelas, rheumatisms, piles, abscesses, and other disorders of the skin, have very much increased in America, of late years, notwithstanding the numerous remedies, which have been offered to the public for their cure, with the most specious pretensions to infallibility. While he would not call in question the merits of these specifics, he could not fail to observe that the diseases for which they are so strongly recommended, were still increasing, and in a manner becoming constitutional with the American people. He therefore early turned his attention to these diseases, and after much laborious research and careful observation, developed a system of treatment of his own, entirely new in this country, without the use of mercury or other mineral poisons, so dangerous in the hands of inexperienced practitioners, even if ever they cure a specified disease; and he confidently recommends his system for the treatment of these disagreeable and often distressing and dangerous disorders.

It has been observed by all physicians, that chronic diseases abound chiefly in regions where frequent and sudden changes of the weather affect the sensitive membrane covering the human body, and by closing the pores suddenly, clogging the insensible perspiration, stagnating the blood, and collapsing the vessels, occasioning colds, coughs, catarrhs, asthma, abscesses, rheumatisms, pains, scorbutic complaints, and those eruptive diseases of the skin, which are the distressing and almost invariable harbingers of almost all organic, acute, and chronic diseases. Now there are few places on the globe so subject to these sudden and violent

changes of temperature as the United States, especially the northern portion. The extremes of heat and cold, rain, snow, hail, boisterous wind, calm and sunshine, are often experienced in a single day, and it hence becomes an object of national importance to find out some decided and unfailing cure for these diseases. The closing of the pores of the skin prevents the cleansing of the blood; and by one of the great evacuations of the system, (insensible perspiration,) the fluids become impure and malignant; their corruption gives rise to obstinate and dangerous disorders, throwing out eruptions upon the skin, and, according to the constitutional habits of the patient, producing the disorders mentioned hereafter. If recourse to some remedy be not had, which shall root them from the system, they become habitual, and so permanently fixed, that no medicines can effectually eradicate them. Unfortunately the use of improper medicines, only drives the humors deeper into the system, making awful inroads for other diseases, thus accumulating unsurmountable difficulties, and rendering them incurable.

In view of this deplorable ignorance, and consequent suffering, Dr. Fontaine has consented to give to society the result of many years' experience in the treatment of these diseases, and to furnish to the world an unfailing antidote, and unrivalled cure — one which will cleanse the blood of all its corruptions, counteract and neutralize every morbid affection of the tissue, and restore emaciated and enfeebled constitutions to their pristine health and vigor — a medicine, which, in justice to its effects, has received the name of '*The Philanthropic Remedy*' — a most safe, salutary, and absolute specific for those deplorable, and too often incurable diseases — scorbutic affections, scrofula, king's evil, leprosy, erysipelas, St. Anthony's fire, salt rheum, biles, pimples, and eruptions of the face, neck, shoulders, &c., piles, abscesses, rheumatism, gout, lues venerea &c.

This Remedy is by no means new, nor is it confined to our practice only. In Europe it is commonly used by all physicians, under various denominations, and here in America, it has received the sanction of the most skilful and scientific practitioners. Long experience has tested its virtues, and well-settled principles of chemical and pharmacuetical science, were consulted in its preparation.

Indeed, it has neither rival nor enemy, for it gains a victory over all diseases, and conquers the prejudice of its opponents. At the end of this work will be found, 'The Practical Key to the Confidential Doctor at Home,' to which the reader is referred for a Treatise upon its extraordinary virtues.

This Remedy, having been prescribed and personally administered by Dr. Fontaine, with invariable success, in an extensive practice of over twelve years, to more than twenty thousand patients in this country, who are living witnesses of its efficacy, he has felt called upon by a solemn sense of duty, to make it known to the public, and accessible to the afflicted; hoping earnestly that the libertine, the mercenary, and the profligate, may never pervert his well-meaning designs to criminal purposes.

The Philanthropic Remedy has been used with a success as yet unparalleled in the history of the healing art; and in the above-named Treatise, will be found a fuller description of its remarkable virtues, and the mode of using it. It is accompanied by distinct and particular directions for each individual case, through which is secured the happiest operation of its extraordinary powers.

THE SCURVY AND SCORBUTIC AFFECTIONS.

The scurvy is caused by acrimony of the blood, which uncleanness, a too free use of salted provisions at sea, and other acrid and filthy substances, renders muriatic or briny, so that it does not contribute to the wholesome support of life, but is very injurious to the system, which is soon impregnated with acrid matter; and hence the effects of the troublesome pains, stiffness of the joints, and distressing chronic disorders common to mariners. But when salted provisions, particularly such as have become partially decayed by long keeping and hot climates, and when water putrid from stagnation is used, an alkaline acrimony of the blood is produced, and the worst kind of scurvy, which by its putrid and malignant nature, rapidly destroys the human body, and has reduced the most powerful navies to the most terrible distress, carrying off their crews by thousands. Persons on terra firma are attacked by an acrimonious scurvy, produced by unwholesome food;

also by a too free use of oats and rye, and dishes prepared with meal and sour buttermilk; also by sedentary or closely confined employment, watchfulness, cold and moist air, damp rooms, beds, or clothing, or by any thing which depresses the nervous energy; as indolence, want of exercise, confinement, uncleanness, suppression of evacuations, excessive labor and fatigue in confined places, bad air, sadness, despondency, &c. Those who live in marshy, low, rich, and moist soils, near stagnant waters, fresh or salt, are most likely to be affected with this disease. A sedentary life, especially in winter, promotes it, and those of a melancholic, hysteric, or hypochondrical temperament are particularly subject to it.

This disease is frequently mistaken for other complaints, and other affections are erroneously considered scorbutic. It does not always manifest itself outwardly, by blisters or spots upon the skin, but often lurks within, producing symptoms which the patient does not think of attributing to a scorbutic taint. No two are affected alike, yet in all cases, in the early stages, it is accompanied by some of the following symptoms:—an unusual stupidity; a sluggishness of body and mind; weariness gradually overpowers the system, and a heavy languor is felt on awaking from sleep; the respiration becomes laborious; the legs and ankles swell; the skin becomes spotted; the gums are diseased, swelled, and painful, and itch and bleed upon every slight occasion; the teeth stand out naked, or uncovered by the gums, or become loose and surrounded by a coat of tartar; the mouth has a fetid smell, and wandering pains affect various parts of the body. As the disease advances, the gums grow more inflamed, bloody, and putrid, and are inclined to gangrene; the veins under the tongue become relaxed, knotted, and enlarged, and hemorrhages, often fatal, break out from the sores of the skin, without apparent cause; blood will flow from the lips, mouth, gums, nose, lungs, and stomach. Obstinate ulcers often appear, especially on the legs, not yielding to ordinary treatment, and disposed to gangrene. Sores, scales, and scurf appear on the skin, and gnawing or darting pains shoot through the parts, especially in the night, and black and blue discolorations appear on the surface of the body.

Various fevers accompany this complaint; sometimes they are

hot and inflammatory, and malignant, chronic, and consumptive. To these terrible symptoms, and accompaniments of this frightful disease, should be added vomiting, purging, and fluxes, dysenteries, sharp stranguries, and scalding of the urine, fainting, fits, anxieties, and oppressions, that are sometimes suddenly fatal; dropsy, consumption, convulsions, palsies, contraction of the limbs, and discharges of blood, by different evacuations, from the internal organs; a wasting of the whole human frame, and putrefaction. This is a disease which spreads with alarming contagion.

Dissections, in cases of scurvy, have always discovered the blood to be in a greatly decomposed and watery state. The thorax usually contains a greater or less quantity of a corrupted fluid, which, in many cases, possesses so high a degree of acrimony, as to excoriate the hands of the dissector, by coming in contact with it; the cavity of the abdomen contains the same kind of fluid; the lungs are black and putrid, and the heart itself has been found in a similar state, with its cavity also filled with this corrosive fluid. In many instances, the epiphyses have been found separated from the bones, and the cartilages from the ribs, and several of the bones themselves dissolved by caries. The brain seldom shows any disease; but all other parts of the body are more or less in a state of decomposition and corruption.

What patient, suspecting a taint of a disease so horrible, will rest till he obtain the means of driving it from his system? No language can adequately describe the fearful rapidity of this disorder, when once established in the system, nor the manner in which it prostrates all the powers of life to utter hopelessness and despair. Do not think even the slightest symptom of this disease of trifling consequence; for though it may easily yield to proper medicine, at first — if neglected, its progress is certain. Nor should the patient cease the use of effectual purifying medicines, until every vestige of the disease is eradicated, and the system restored to perfect health.

The operation of the scurvy is such, that it penetrates every portion of the system, affecting bones, cartilages, muscles, the cellular tissue, and the skin, as well as the nerves, membranes, glands, and internal organs; the chyle, lymph, bile, the blood, and all the fluids. Therefore the Remedies should not only be taken with great care

and perseverance, but even continued after the external symptoms of disease have disappeared. And as the grand efficacy of the Philanthropic Remedy consists in its power to cleanse the system of all impurities and infections, and as, by its undoubted properties, it neutralizes the corrupted, vitiated humors, so it should be used and taken, not only until beneficial effects have been experienced, in full, but the patient should follow it up until he is in full possession of health.

The discovery and introduction of the Philanthropic Remedy is a blessing to this age, and more especially to Americans and West Indians, and also to such as have been the votaries of intemperance, lasciviousness, and the vices of wealth and luxury. These vices produce scorbutic affections, and diseases of a kindred character, described in this Treatise; and though these vices cannot and should not be defended, yet those who have become, through them, the victims of such afflicting disorders, ought to be kindly reclaimed and guided to the means of saving their lives, and restoring the precious treasure of health — thus aiding them in regaining the natural vigor of their abused constitutions.

Much has been written on the causes, nature, and modes of treatment of scorbutic complaints; but all attempts to cure them, hitherto, have been deplorably inefficient, and a few more observations will not be unseasonable; for there is in this disease, as there is, indeed, in almost all diseases of a chronic nature, a frequent tendency to melancholy and hypochondria, making the patient anxious to hear all opinions and prescriptions, and yet to despair of a cure. It will gratify this disposition, in an easy and cheap manner, to read this work attentively; and if the patient be induced by it to a persevering use of the treatment recommended therein, he may bless the hour in which he commenced its perusal.

Those afflicted with scurvy, should carefully attend to cleanliness, and take frequent exercise in the pure, open air. A vegetable or milk diet is best, with a free, though prudent use of acidulous fruits, such as oranges, lemons, tamarinds, perfectly ripe fruits. A little vinegar of wine, sour-croût, and farinaceous substances, having undergone the acetous fermentation, have likewise been used with much advantage; also brisk fermenting liquors, as

spruce-beer, cider, and the like; but care should be taken with all these things, as they are not homogeneous to many constitutions. Mustard, horseradish, garlic, onions, and such like stimulating articles, in some cases, will prove advantageous. Scurvy-grass, water-cresses, and all kinds of salads are good. The dandelion is particularly recommended, and the patient must use a decoction of the roots of water-dock, fresh and newly taken from the ground. Boil a pound of the root in three quarts of water, till one third is evaporated. Take a wine-glass full three times a day, combined with half a tea-spoonful of the clear French Philanthropic Remedy. Follow this prescription with perseverance, even after the disease, to all appearance, has disappeared. The diet should be somewhat generous and nourishing, but antiphlogistic, light, and easy of digestion. The flesh and broth of young animals may be used, but no fish, unless it be shell-fish, in small quantities. Crabs, lobsters, and such like, being difficult to digest, and all salt, smoked, and dried meats, should be carefully avoided. New bread, healthy salads, and vegetables, and drinks of acidulated herbs, mild soups, and a milky diet, temperately taken, will prove the most beneficial. The use of the Philanthropic Remedy, however, as directed, should never be omitted. Without the regulation of diet, the Remedy would be of much less avail. By strict adherence to the directions, it will positively cure the scurvy within a short period, in any of its early stages; and it certainly will restore the patient to health, in the most desperate chronic cases, if these our prescriptions should be followed for several weeks or months.

This unrivalled remedy of philanthropic origin, is uniform in its action, promoting the neutralization and evacuation of all impurities of the blood and juices. It is strengthening, and is an excellent stomachic. It operates without irritation, and mostly by insensible perspiration, and by the urinary passages, making in that evacuation a visible alteration in its color and nature. It promotes, without violence, all the natural secretions of the fluids, necessary to be thrown off the system, so that a perseverance in its use is necessary. For this reason, its good effects are often not immediately perceptible, and, in some instances, it may even exagitate the symptoms, so that, to appearance, and for a time, the patient feels worse; but he soon recovers, and in the end it will overpower all

obstacles, clear the system, and expel the disease, and restore health, vigor, and a sound constitution to the sufferer, in the very worst of cases.

The following suggestions in regard to diet are important, and, being so, are here repeated. They should always be regarded in this and similar disorders. The diet ought to be moderate, yet generous and nutritive; fresh meat, plainly cooked, should be eaten, and such as is easy of digestion. The breakfast must be light; all rich sauces, spices, high-seasoned and salted dishes should be avoided. All condiments are hurtful, also pickles, and unripe fruits. In all scorbutic, rheumatic, or serofulous diseases, fat of every kind; oil, butter, cheese, and fat meat, should be carefully avoided; as they interfere, in all cases, with the effects of the medicine. Beef, mutton, veal, lamb, poultry, rabbits, &c., are good. Roasted meats are preferable to boiled, and the gravy of the meat should be freely used, provided it is free from grease. The supper should be light and taken early. The patient should not live too much on slops, such as tea, water-gruel, &c. Coffee, especially, is injurious. A proper proportion of animal and vegetable food seems best adapted to the habits of this climate, and the constitutions of the people. Spirituous and malt liquors must be avoided; but good wine, mixed with water, may be taken daily at meals, and, if necessary, between them. Moderate exercise, pure air, and cheerfulness, are in the highest degree important.

OF THE LEPROSY.

This disease, and others equally disgusting and distressing, which are so prevalent in the West Indies and South America, do not prevail in the United States. The symptoms of leprosy are perfectly understood and distinguished where it prevails; hence a repugnant and unnecessary dissertation is gladly avoided. Suffice it to say, that the regimen and diet should be precisely the same as in the scurvy, or scorbutic affections, and the Philanthropic Remedy is to be taken in the same manner, even for several months after the symptoms utterly disappear. In Trinidad, (Spanish Main,) and Barbadoes, where Dr. Fontaine resided for a time, to regain

his health, he succeeded in radically curing several individuals, afflicted with these loathsome diseases; and his success not only astonished the people in general, but physicians — as the opinion prevails there that leprosy and similar diseases are beyond the reach of art. We can testify to the contrary, and frankly and gladly assert that our treatment, with the Philanthropic Remedy, will prove successful in all cases, provided strict attention be paid to the instructions, advice, and prescriptions contained in this work. The Philanthropic Remedy was the chief medicine employed in these islands by Dr. Fontaine; and subsequently he has learned, from his correspondents, that the same medicine had performed cures in many other islands, upon thousands, who procured it from his General Depot.

OF THE SCROFULA, OR KING'S EVIL.

This disease manifests itself by hard, schirrous, and often indolent tumors, in the glands of the neck, under the chin, arm-pits, hams, arms, wrists, breast, bowels, &c., and throughout the whole glandular system, but is most commonly seated in the neck, under the ears, and in the breasts. At first, little knots or lumps appear, which gradually increase in size and number, until they form a large elongated tumor. Cold tumors, white swellings, fever sores, &c., also appear on the joints and bones, and on the knees, elbows, hips, hands, feet, and particularly on the fingers, breaking out with pale swellings. As these increase, they produce a slow fever, which emaciates and consumes the whole body. These seeming local affections are both external and internal. On the surface they affect the ligaments and tendons, so that the joints often become entirely useless.

Whatever tends to relax the solids, or vitiate the humors, may produce or develop the scrofula; such as venereal diseases, or other complaints of a malignant character; eruptions, intemperance of every description, especially lasciviousness, heats and colds, exposure to dampness, unwholesome diet, &c. Mal-treatment of any disease may produce the king's evil, but it generally arises from hereditary taint, or what is termed a *scrofulous diathesis*.

This disease has been for ages considered so difficult of cure, that it has been believed, that if the tumors appeared in the neck after the age of fourteen, no medicine could eradicate it. But this notion is totally false, since we have treated it successfully with the Philanthropic Remedy; and Dr. Fontaine can give references to several hundred cures, when the cases were despaired of by other physicians.

The regimen, diet, and general course of life should be precisely as directed for the treatment of scorbutic affections. The afflicted are referred to the treatise on the Philanthropic Remedy. See 'The Practical Key of the Confidential Doctor at Home.'

OF LUES VENEREA — VENEREAL DISEASES.

The author does not intend to give a description of this pestilence, as the fifth section of the first part of the work is wholly devoted to the minutest inquiry respecting its origin and treatment. We may here add, that no one afflicted with these complaints, need despair of a radical cure, if he or she apply to the never-failing Philanthropic Remedy, which is equally efficacious in old as well as in new cases. This ever admired medicine is also an antidote to, and a sure preventive of, inoculation, as by its contact it neutralizes the poisonous virus.

It would be the height of folly, if not madness, in any person to doubt its good effects, when it bears the seal of public approbation, and has received the approbation and support of the most distinguished physicians, both in the academies of Paris, Italy, Germany, Edinburgh, and London, and the schools of this Union. Those who may wish to learn further particulars, can consult the Doctor personally, or by correspondence, or place themselves under his direct treatment. In common cases, or those of an aggravated nature, the prescriptions and recipes given in the treatise on this complaint will surely effect a cure

OF THE ERYSIPELAS, OR ST. ANTHONY'S FIRE.

This is an eruptive fever, or an external inflammation, generally breaking out on the face, and sometimes on the breast, or other parts of the body, with intense redness, a little swelling, and a vast number of small pustules, which, as the inflammation increases, turn to small blisters. The disorder generally commences with a violent pain in the back and head, a cold shivering, like the ague, heat, vomiting, general prostration, &c., &c. In a few days, the inflammation appears on the surface. Nothing is more dangerous than to check this eruption, or cause it to return to the inward parts.

The disease is most common about the middle age of life, and persons of a sanguine or plethoric constitution, are most liable to it. It is generally produced by obstructed perspiration when the blood has been overheated.

The Philanthropic Remedy, by purifying the blood and carrying off all bad humors, is admirably adapted, and, perhaps, preferable to any other medicine, for the cure of this complaint.

THE PILES.

This disease, as it is easily known and extremely common, requires no description of its symptoms, though it is more obscure in its origin than any others. It may be the effect of some acute and chronic disease, and, indeed, the piles are a symptom or attendant of nearly every disease mentioned in this work. A removal of the principal disease or cause, will, in such cases, destroy all single, symptomatic, or sympathetic ailments.

We may notice, that hemorrhoids, (the piles,) are certain excrescences or tumors arising about the verge of the anus, or the inferior part of the *intestinum rectum*. Where they discharge blood, particularly upon the patient's going to stool, the disease is known by the name of *bleeding piles*; but when there is no discharge, it is called *blind piles*. The lower intestine is particularly subject

to the piles, from its situation, structure, and use; the hemorrhoidal veins are choked and clogged by the large excrements which lodge in this intestine, and dilate its sides; and this resistance forms impediments to the free circulation of blood, which, of course, becomes stagnated, and causes the formation of tumors, often connected with these veins; thence bursting, they form a flux, which sometimes even proves fatal.

Whatever, then, is capable of retarding the course of the blood in the hemorrhoidal veins may occasion this disease. Thus, persons who are generally costive, who are accustomed to sit long at stool, and strain hard; pregnant women, or such as have had difficult labors; and likewise persons who have an obstruction in the liver, are, for the most part, afflicted with the piles; yet, every one so situated may not be attacked, the different causes being not common to all, or, at least, not having in all the same effects. When hemorrhoids are once formed, they seldom entirely disappear. A small pile, that has been painful for some days, may cease to be so, and dry up; but the skin does not afterwards retain its former firmness, being more lax and wrinkled, like the empty skin of a grape; and this may swell and sink again several times; they may happen, indeed, never to return again, if the cause that produced them is removed by competent remedies. The hemorrhoids are subject to many variations, and they may become highly inflamed from the difficult passing of the excrements. It is not easy to remove them by art. In some cases they terminate in an abscess, which arises in the middle of the tumor, and often they degenerate into fistulas. These piles are very painful till the abscess is formed. In others, the inflammation terminates by induration, which forms a schirrhous, which generally grows large. The piles sometimes ulcerate, and continually discharge a sanies, which the patient perceives by stains on the shirt, and by its occasioning a very troublesome itching about the verge of the anus. This kind of piles sometimes turns cancerous. Many other kinds of hemorrhoids affect the system; they are too numerous to describe, yet it is essential for the physician to understand their nature. The flow of blood may proceed from two causes, namely, from an excoriation produced by the hardness of the excrements, or from the rupture of the tumified vessels, which break by

their too great distension, and by efforts in straining when at stool. In some of these cases, the patient voids blood very freely and often. We sometimes meet with men who have a periodical bleeding by the piles, not unlike the menses in women.

The piles are sometimes distended to such a degree as to fill the rectum, so that, if the excrements are at all hard, they cannot pass. In this case the excrements force the hemorrhoids out of the anus, to procure a free passage, so that the internal coat of the gut itself comes out, the patient experiencing much pain and many disagreeable sensations. The treatment recommended for this complaint by our physicians, varies much, according to circumstances. Some endeavor to stop the blood with cold water and ice; others make use of astringents, alum, zinc, &c. Most generally they recommend a steady use of mild cathartics, as sulphur, castor oil, senna, &c. Leeches are applied when there is much inflammation, and an antiphlogistic regimen is adopted when they are accompanied by fever.

As before remarked, high living, inactivity, sedentary employments, inebriety, intemperance in eating, and a voluptuous life, violent passions of the mind, and a suppression of customary evacuations, may bring on this complaint. It is frequently hereditary, and both sexes are equally liable to it.

The true mode of cure and the surest preventive means, will be found in the adoption and persevering use of the French Philanthropic Remedy, which will infallibly give instant, certain, and permanent relief. See 'The Practical Key of the Confidential Doctor at Home,' wherein may be found other valuable recipes.

OF RHEUMATISM.

Rheumatism is a most painful, and, if long continued, even a frightful disorder. Its seat is perhaps in the membranes of the body; at least, some of them, we apprehend to be directly affected. Rheumatism is sometimes mistaken for the gout. It may occur at all times of the year, but is most common in spring and fall, when there are great variations of the atmosphere and temperature, and sudden changes of the winds to different points of

the compass. It attacks persons on suddenly being cooled, after great heat; it may be caused by a current of air, through a small passage, as from a window or door half open; by wearing wet clothes; lying in damp linen or damp rooms, &c. It is also brought on by excesses of various kinds, or a cessation of customary bodily exertions. Rheumatism attacks persons of all ages, but very young people are less subject to it than adults. Those who are much afflicted by this complaint, are very apt to be made sensible of the approach of wet weather, by wandering pains about them at such periods.

Thousands of cases, improperly called rheumatism, and, of course, ineffectually treated as such, are only the effects and the consequences of complaints brought on by dangerous medicines, and especially by mineral or mercurial treatment of other disorders. Driving into the system any disease, which is local or cutaneous, may be the cause of pains and symptoms resembling rheumatism. Nervous complaints often produce acute pains and anguish, which inexperienced physicians take for rheumatism. Hence, various complaints, treated as rheumatism, when, in fact, they are not so, will certainly increase in character and virulence, and the poor sufferer must surely fall a victim and die the death of a double tyrant—the *disease* and the *treatment*. The Philanthropic Remedy, however, will equally relieve and cure the patient, not only when suffering the tortures of rheumatism, but it will cure all primary and secondary diseases, restoring harmony throughout the whole organic influxes of the human system, so that health and a renovated and robust constitution, full of vigor and vitality, will be theirs, free from the corroding germs of pain and anguish.

Rheumatic pains are exceedingly acute and almost spasmodic, making the patient dread the least motion. These pains, in the first stages, are wandering, and pass from one side of the body to the opposite, or from one point to another. If the disease be chronic, it occasions no swelling or fever; but if of the inflammatory kind, the parts affected are inflamed with a white swelling, and so distended that the patient cannot move or limp without the utmost pain.

Rheumatisms have many denominations, according to their char-

aeter, or according to the parts which are affected, as lumbago, sciatica, arthrodynia, &c. Physicians universally agree, that when rheumatism affects the hips, it is most difficult to cure, and takes a longer time to effect a cure than when situated in any other part of the body. The most violent and obstinate pain is generally felt in the part where the head of the thigh bone is received into the acetabulum, and this pain will sometimes extend itself to the lower part of the loins, to the small of the back, the spine, &c., and down to the thigh, leg, and even to the extremity of the foot, while there is yet no external indication of disease. Sometimes the pain is so intense, that the patient cannot stand upright, or bear the least motion, and all violent exercise exasperates the complaint.

In this disorder, a cool and diluting diet is recommended; the patient, if possible, should ride on horseback, use very strong frictions and warm baths, wear flannel next his skin, and avoid night air and damp atmospheres, &c. The external and internal use of the French Philanthropic Remedy will soon radically remove the disease.

Even the chronic and ideopathic rheumatisms are easily cured, however difficult they have been supposed. Dr. Fontaine's practice, in these diseases, is entitled to the utmost confidence. The multitude of cases, which he has treated, always by means of the Philanthropic Remedy, or other recipes prescribed in his Practical Key, &c., have been attended with uniform success.

If the disease is symptomatic, the cure depends upon the removal of the primary disorder, which will be effected by the treatment recommended in the general directions of the Philanthropic Remedy. Bleeding and blistering, most generally, have the effect to protract the disease.

OF THE GOUT.

The gout, like the rheumatism, attacks the patient most generally in the spring and fall. Its chief seat is in the bones, ligaments, and joints of the feet; the great toe is the most liable to attack. The patient is seized suddenly and without warning, with acute

pains. It is often preceded by crudities upon the stomach, indigestion, flatulence, costiveness, and a sense of heaviness, torpor, &c., which increases daily till the fit comes on. The pain first seizes the great toe, accompanied by powerful heat and itching; next the edge of the heel, where it first touches the ground; then the hollow of the foot; and, last of all, the ankles swell. The pain grows more intense, till it increases to the last pitch of agony, sometimes resembling a violent tension or laceration of the ligaments, or the gnawing of a dog, and often the strong compression of a vice. So terrible is the agony at times, that the weight of a single sheet, or the jar of a person near the bed, is insupportable. Sometimes the pain increases to such a degree, that the miserable patient thinks the limb must burst every moment. When in this state, the paroxysm will cease in about six hours, or about seventy-four from the commencement of the attack; subsequently, the parts begin to swell, a gentle perspiration takes place, and the patient obtains rest. In a few days, perhaps, another part is attacked, and goes through a similar distressing process. Not unfrequently, both feet are attacked at the same time.

The paroxysms of the gout are longer or shorter, according to the age, strength, and constitutional habit of the patient. Those of a vigorous constitution sometimes have attacks about every fifteen days; others, once in two months. The gout generally commences in the fall or spring, and often continues till the heat of the summer is past. At its termination, the patient recovers his strength more or less rapidly, in proportion to the severity of the attacks.

If the gout be improperly treated, as is too often, and most unfortunately the case, and its course disturbed by improper medicines, it becomes very dangerous, and invades the whole system — seizing the hands, wrists, elbows, knees, and other parts of the body — distorting the fingers, exfoliating the bones, and generating chalky concretions about the ligaments of the joints. The pains are then continual, except for a short time in summer, producing a general nervous derangement, leading to a complication of other diseases.

The gout is produced by intense study, high living, inactivity, too great indulgence of the appetite, inebriety, (particularly drink-

ing too freely and constantly of rich wines,) excessive venereal pleasures, great exertions, a moist, cold air, contusions, and an acid stomach, (indicated by sour sweats and eructations.) Violent excitements of passion have no little effect in producing it. Persons of a gross, full habit are most subject to it, and it is often produced by allowing the feet to sweat in wet stockings, or by sudden chills in a state of perspiration. It is said to be contagious; and there is no doubt that in many instances it is hereditary.

The only disorder for which the regular gout can possibly be mistaken is the rheumatism, and cases may occur wherein there may be a difficulty in making a just discrimination. Its attacks are much confined to the male sex, particularly those of a corpulent habit, and robust body; yet now and then we meet with it in robust females.

There are four species of gout: — 1st, the *podagra regularis*; 2d, *podagra atonica*; 3d, *podagra retrograda*; 4th, *podagra aberrans*.

First. The *Podagra Regularis* is a paroxysm of regular gout, which sometimes comes on suddenly, and without any previous warning; at other times, it is preceded by an unusual coldness of the feet and legs, a suppression of perspiration in them, and numbness, or a sense of pricking along the whole of the lower extremities; the appetite is diminished, the stomach is troubled with flatulency and indigestion; a degree of torpor and languor is felt over the whole body, the patient is costive, and the urine becomes pale. The patient perhaps goes to bed in tolerable health, and on a sudden is awakened by the severity of the pain, and a sensation as if cold water was poured upon the part. The pains increase in intensity, febrile symptoms are manifest, and throbbing and inflammation ensue. After a few hours he falls asleep, and a gentle sweat breaks out and terminates the paroxysm; a number of which constitute what is called a fit of the gout. These fits vary in their symptoms, according to various moral as well as physical causes.

Second. *Atonic* gout is accompanied by no inflammation; but the stomach becomes affected, producing indigestion, flatulency, nausea, vomiting, and severe pains, &c.; much depression of spirits, and other hypochondriacal symptoms deject the patient; he is also attacked with pain in the head, and giddiness, and sometimes there is a tendency to apoplexy; and, in many cases, the viscera

of the thorax suffers from the disease, and palpitations, faintness, and asthma ensue.

Third. Retrocedent Gout.—When the inflammation has occupied a joint, and, instead of continuing the usual time and going off gradually, ceases suddenly, and is translated to some internal part, the case is called one of *retrocedent* gout. When it falls on the stomach, it occasions nausea, vomiting, anxiety, and great pain; when it falls on the heart it brings on syncope; when on the lungs, it produces an affection resembling asthma; and when it occupies the head it is apt to give rise to apoplexy or palsy. If it fall upon the liver, bowels, &c., the disorders of those organs are of the most acute nature.

Fourth. Podagra Aberrans, or misplaced gout, is thus called when the inflammation is free from the joint, but is conveyed to some internal part, and is accompanied by the same symptoms which attend the inflammation of those parts from other causes. When there is a similar transfer of the first, second, or third description of gout, it is to be treated as an attack of irregular gout. These attacks are very dangerous and almost invariably prove fatal, unless the complaint is treated with extraordinary skill.

The gout may invariably be cured, notwithstanding the severity of the attack, provided the instructions for the treatment of rheumatism, scorbutic affections, and scrofula, and the general directions for the use of the Philanthropic Remedy, are strictly attended to.

SECTION FOURTH

To the Female Sex.

TREATISE ON FEMALE COMPLAINTS.

WEAKNESS CONTRACTED BEFORE MARRIAGE.

There are diseases of the female sex of so delicate a nature, and the causes of which are of such a character, that both are too often wholly concealed, though the consequences are indescribably dreadful, and generally vividly depicted on the countenance. This fact alone is a sufficient excuse for a full and accurate treatise on a class of derangements and disorders, unhappily too common, which are produced by ignorance, and the unnatural indulgence of the passions. There is no doubt that, in all civilized countries — to a greater or less degree, and in this country, it is feared, beyond most others — females at an early age indulge in that secret and unnatural vice — masturbation, or self-pollution. No proof is required of the truth of a fact so well established. There can be no question, in the scientific mind and with the best informed, of the consequences of this destructive vice; hence no female can consider a work prepared with purely philanthropic intentions, to be insulting to her sex, nor can it be regarded in any other light than as a work highly proper, necessary, and even indispensable, to the health and happiness of those for whose especial use it was prepared.

Nature has provided in a state of wedlock for the enjoyment of the passion of love, upon which depends the continuance of the human species, and she has given to that enjoyment, the highest degree of sensual pleasure. While to both sexes nothing can be

more pleasing than the legitimate indulgence of this propensity, in both, its abuse is attended by the most painful and deplorable results, being not only destructive to all the pleasures, and all the blessings of the connubial state, but ruinous to the constitution, producing a train of the worst diseases, and inevitably shortening existence. This subject has been treated upon at length in the section 'On Chastity,' wherein the effects of this vice have been pointed out, as well as the proper treatment of those terrible diseases, which are produced by it.

But in the female sex — more tender, delicate, and sensitive than the male, with a more excitable temperament and stronger power of the imagination — there is an abuse of the passion of love, involving no unchaste act, no immodest abuse of the organs, no frictions of onanism, or self-pollution, but which is still more destructive to the virginity of the soul and that purity which is required by religion, and which is necessary to health, long life, and happiness.

Woman, more than man, feels the strength and power of the tender passion. Says the poet :

'Love, of man's life, is a thing apart;
'T is woman's whole existence.'

Her passions are at the same time, to a greater degree, under the influence of her own consent and desire, and she has the power of enjoying all the enchantments of lasciviousness, and venereal pleasure, solely in imagination, without either contact with man, or a self-polluting action. They find a platonic love impossible, for, except with persons of a very different age, or a near relation, the imagination is expanded in carnal visions, and every attachment and affection has with them the power of sexual love, so that often they give way to these amorous impulses, even among their own sex, and even by themselves, so that their own vivid and strong sensibilities plunge them into a vortex of self-destruction.

Ladies of refined education and elegant pursuits, with minds highly cultivated, and nerves of extreme sensibility, brought up in luxury, with every thing around them ministering to the natural impulses of an excitable temperament, are the most likely of all others to fall a prey and be the victims of this species of self-indulgence, and to suffer from it evils hardly less awful than those

which attend the act and habit of masturbation itself. It relaxes and enervates the mind and all the intellectual faculties, ruins the complexion, makes the patient pale, swarthy, and haggard, occasions a loss of tone, and exciting diseases of the organs of generation, and tends to a long train of hysterical and consumptive complaints. The sympathy of the system irritates and inflames the parts within the pelvis, and produces shooting pains in the lower part of the body. It drains away the moisture of the skin and muscles, and produces barrenness — that dread and woe of matrimonial life — causes an indifference to natural and healthful enjoyment of the pleasures of Venus, and in time a total inaptitude or inability to perform the act of generation itself. Virgins, who indulge thus eagerly in lascivious imaginations, will soon fall into the active abuse of their own bodies, and destroy that badge or sign of chastity, which should never be lost before marriage, and which once lost can never be recovered.

How unhappy must those maidens be, who have thus deprived themselves of this badge of virginity — the loss of which was so severely punished by the Jews? Under what continual apprehensions must they live? with what terror must they approach the nuptial bed, which heaven, nature, and reason designed for the highest sensual enjoyment, when they reflect that their virtue, upon the first encounter, is liable to such suspicions as may never be removed. The moment of rapture becomes one of shame and reproach, and future life is rendered a constant scene of jealousy, contempt, and misery, when it were else so affectionate and happy!

The physiognomy — the faithful mirror of the soul and body — gives the first indication of internal disorder. A fine complexion, and a plump, well-rounded figure, which jointly confer a youthful look, and are the chief constituents of beauty, are the first to disappear. A leanness succeeds; the skin becomes rough, and of an unhealthy color; the eyes lose their brilliancy, and by their dead languor, indicate disorder in the whole frame; the lips lose their hue of rich vermilion, the teeth their pearly whiteness, and the whole system is marked with signs of premature decay; the body becomes distorted, with curvature of the spine, and other marks of a weak and failing constitution. How often do we see females,

who were well made and well proportioned at fourteen, fifteen, or sixteen, and even eighteen years of age, become crooked by a bending of the spine? That this is most generally the result of voluptuous, secret indulgence, in thought or action, is well known and established.

Nature has given to some women a partial resemblance to men, in the excessive size of a part which is generally very small, (the clitoris,) accompanied also with an extraordinary degree of masculine character in other particulars, such as the voice, beard, and even the general formation of the body, and the temper of the mind. This has given rise to the chimera of hermaphrodites; and the abuse of this part, possessed by all women in a small degree, produces all the evil described above, notwithstanding this organ should be of a very diminutive size.

Women, and even young ladies, have often conceived the most violent passion for those of their own sex, and have been affected with the strongest jealousy, when the subjects of these unnatural passions have been made love to by the other sex. The statistics of prostitution in Paris, London, and many other large cities, show a multitude of such cases; and they are frequently to be found in every community of America, among those apparently virtuous.

Let the young reflect upon the miserable effects of excessive and unnatural indulgence — let them learn that the laws of purity and chastity of mind, as well as person, are founded on principles of physiology. Let them, when tempted to sin, reflect upon the condition of the victims of sensual vice; and as relaxations, weakness, and various diseases are the result of these and similar indulgences, and many, alas! have unfortunately been led into them, through ignorance, we have made these diseases our especial study; and, after an assiduous experience of many years, have formed a system of practice, which has proved eminently serviceable, and may be relied upon as the most certain means of obtaining relief.

FUROR UTERINUS — NYMPHOMANIA.

This affection arises from great sensibility, irritability, or inflammation of the pudenda, or the seat of the venereal stimulus, generally the clitoris and vagina—an acrimony of the fluids of these parts may produce it, but its real cause is generally the indulgence of amorous desires and obscene actions. It is characterized by an incessant, overpowering, and even furious longing for venereal indulgence.

As in man, the loss of the fluids in women, in sexual pleasures, weakens the system, though the effect is less, perhaps; because these fluids are less elaborate than the seminal fluid in man; but as the nervous systems of women are more delicate and sensitive than those of men, so do amorous thoughts and emotions weaken and derange them more frequently; producing involuntary and powerful emissions of the fluids, causing more violent spasmodic diseases than in the male sex.

Were this frightful disease the only consequence of lascivious indulgences, it should be enough to induce parents to maintain the most watchful care over their daughters' health and morals, to keep them from the temptations of solitary hours, romantic and exciting tales of love and passion; and in the company of young men, and even of their lovers, they should never be unattended by the proper guardians of their honor and health. The influence of Venus can only be avoided by sudden flight, or the presence of Minerva.

The worse disease resulting from erotic excitement, and from the love even of the beings of their own imagination, is nymphomania. There are, however, many virtuous and modest women subject to it. The women, whom celibacy renders most liable to it, have been observed to be of small stature, and to have somewhat bold features; the skin is dark, the complexion ruddy, the mammae quickly developed, the sensibility great, and the catamenia considerable. At the very commencement of puberty, and in the endeavors of a young widow to observe absolute continence, are generally found causes which produce the symptoms of this disease, which symptoms soon develop themselves in the most aggravated forms.

In ladies suffering under this disease, there is often, at first, some degree of melancholy, with frequent sighings; the eyes roll in wanton glances, the cheeks are flushed, the bosom heaves, and every gesture exhibits the lurking desire, and is enkindled by the distressing flame that burns within. The disease is strikingly marked by the movements of the limbs and thighs, and the salacious appearance of the countenance; even the language that proceeds from the lips is most lascivious, and the gestures are very indecent. They invite men without distinction, and abuse them if they repel their advances.

May parents and guardians, and the sensible youth of the fair sex, profit by these awful revelations of truth, and may the knowledge and instructions herein given be faithfully considered. When any one falls a prey and a victim to this humiliating disease, to restore health and strength, subdue the rebel instinct, and gain a perfect ascendancy over this over-excited passion and fury, the French Philanthropic Remedy will be the only sure and never-failing antidote and medicine. This is the only salutary preventive, and the certain comforter to any one thus afflicted, to whom we never have hesitated to warrant its infallibility, provided the moral treatment, in connection with the directions for its use, is strictly adhered to.

OF THE MENSES.

Physicians, of all ages and nations, have endeavored to investigate the causes of this flux, which resembles the ocean in its ebblings and flowings at certain periods. It is called the menstrual discharge, or flux of the blood. In this country it usually begins at about the age of thirteen to sixteen, and terminates at about forty to fifty. These two periods are the most critical in the whole life of a female, and the strictest care is then necessary, as their health and happiness and even their life may depend upon their conduct at these times. At the proper period of menstruation much depends upon proper management. A sedentary life, constraint, and confinement at that time, are unfavorable, while moderate exercise, the open air, cheerful society, and pleasant recreations have the best effects. Severe labor and exposure to cold, or a

damp, unhealthy atmosphere are too dangerous to be hazarded, even by the poorest people, and those inured to exposure. In some females the menses are extremely irregular, sometimes occurring at intervals of twenty-seven to thirty days, and some have them twice a month, without injury to their health, while others do not have them once a month. Their duration, from the same causes is also irregular, and the flux continues three, four, and even six days; but it generally terminates on the third or fourth.

IMMODERATE FLOWING OF THE MENSES.

A large flow of the menstrual fluid from the womb should never be neglected, especially if attended, as it naturally will be, with loss of strength, lassitude, and debility, and their consequences—loss of appetite, crudities of the stomach, occasioned by indigestion, a feeling of weight in the region of the stomach, a bad complexion, languid pulse, swelled feet, and disturbed and unrefreshing sleep.

When this immoderate discharge is caused by an error in the patient's regimen, an opposite course to that which induced the disorder must be pursued. The Philanthropic Remedy should be taken internally, and used also as an embrocation, precisely as directed. This will counteract the morbid affections of the blood, from whence it proceeds, and restrain the flux. The patient should be kept quiet and easy in body and mind. If the discharge is very violent, she ought to lie in bed, with the head low, and live upon a slender diet, such as veal or chicken broths, and bread. A weak and cold decoction of Peruvian bark is beneficial, and a pinch of alum, pulverized and dissolved in water, may be taken two or three times a day. But if the patient be a married woman or a widow, then the Philanthropic Remedy must be used, as directed, to procure pregnancy, or prevent abortion. See the directions accompanying the medicine, for, if they are strictly followed, a cure cannot fail. If a flux appear during pregnancy, then the only sure remedy is the Philanthropic Remedy, which at once stops the flux, and prevents miscarriage.

As an immoderate discharge of the menses is caused by a sedentary life, and want of proper exercise, not less than by mental

excitement, it is common among the rich, but very seldom does it affect the poor, who exercise much, live sparingly, and are free from fashions, luxuries, and fancy wants. It is also occasioned by the use of too much salt, high-seasoned food, spirituous liquors, stimulating physical and moral causes, violent agitations of the mind, losses, gains, fear, anger, grief, &c. Too much exertion may be as hurtful as too little, especially if the flux is in consequence of too frequent embraces, excessive love, or a miscarriage.

SUPPRESSION OF THE MENSES.

As soon as the healthy female comes to her full growth, she generates more blood than can be contained in the vessels—hence a provision of nature, by which the superfluity is at certain seasons carried off by the uterine arteries, and this regular discharge is called the menses. Should this necessary flux be suppressed, except in case of pregnancy or lactation—when the superabundant fluids are used in gestation, or for the infant's nourishment—means must be immediately used to restore it. When females have arrived at the proper age for the appearance of the menses, they should be indulged with free exercise, fresh air, and lively company, instead of being confined to the house. If with this regimen they should fail to appear, they must, without delay, resort to the Philanthropic Remedy, or Dr. Fontaine's well-known Female Medicines, taking them most carefully, according to the directions. (See the index of 'The Practical Key of the Confidential Doctor at Home.') Nature, assisted by these infallible remedies, will soon perform her appropriate functions.

The delicate constitution and fine texture of the nerves in females, give them a sensibility, a promptitude of expression, softness of manners, refinement of ideas, and lively sensations of pleasure and grief, superior to those of the other sex. But while they are, by the possession of these excellences, rendered objects of our affection and esteem, the peculiar structure of their frames subjects them to painful and critical vicissitudes, affecting not only their health, but their temper, and entitling them to our sympathy and indulgence.

The first appearance of the menses, in girls, is generally preceded by a sense of heat and weight, and a dull pain in the loins, distension and hardness of the breasts, headache, loss of appetite, lassitude, paleness of the complexion, weariness of the legs, sometimes a slight fever, and, during the flux, nausea and faintness. When these symptoms are observed, at about the age when the menstrual discharge should appear, every thing calculated to obstruct this necessary evacuation should be carefully avoided, and every proper means resorted to to promote it; such as sitting frequently over the steam of tansy, summer-savory tea, or camomile, drinking these teas, and making use of the Philanthropic Remedy, or Dr. Fontaine's Female Medicines, by which, in a few days, the patient will be restored to health and regularity.

The diet, at such times, should be regarded with peculiar care. Every thing which is cold, or which turns sour on the stomach, should be avoided. If any bad effects are perceptible from such causes, either of these Medicines will give instantaneous relief.

Cold is peculiarly hurtful at this period. More disorders, in the sex, may be dated from taking cold at these periods, than are produced by all other causes. They cannot, therefore, use too great caution. A degree of cold, which may be borne with safety at any other time, may prove fatal at this, and be sufficient to ruin the health and constitution, — producing the incipient symptoms of a confirmed consumption. The mind should be kept quiet, easy, and cheerful, — free from all excitements, such as anger, fear, grief, and other passions, which occasion obstructions, often incurable, and only yielding to the Philanthropic Remedy or the Female Medicines recommended.

When obstruction proceeds from a weak or relaxed state of the solids, these Female Medicines alone will give strength, promote digestion, brace the fibres, and produce the finest tone and most perfect regularity. Obstructions of the menses are often produced by other maladies, which females bring upon themselves, by the imprudences sanctioned by fashion, the dissipation of the age, and the indulgences of vice. But, whatever the cause, (and conscience will whisper it to the guilty,) these Philanthropic and Female Remedies are the only sure and effectual medicines, in every case, and under every circumstance. When habits of las-

civiousness, in thought or deed, are cherished, justice must overtake the victim, but science and charity may yet bring relief to the repentant sufferer.

To instruct young ladies very early in life, in the conduct and management of themselves, at their critical periods, is the absolute duty of mothers, and those intrusted with their education. Ignorance of, or inattention to, what is hurtful or beneficial at such times, may result in misfortunes and diseases, perhaps, during life, which a few sensible lessons and moral instructions, from an experienced matron, might have prevented. This *Book of Prudential Revelations* will supply all that is needed for the youth's moral guidance and physical benefit, to render her virtuous and happy to old age.

Married ladies may also be benefited, when their menses become obstructed; but they are referred to a peculiar rule for ascertaining their true situation, which can be found in the very effects of said Philanthropic Remedy or Female Medicines,—more minutely pointed out in the Treatise and Directions accompanying them. See 'The Practical Key of the Confidential Doctor at Home.'

It is, however, greatly regretted by Dr. Fontaine and by the virtuous part of the community, that many females, single and married, under the pretext of facilitating the menses, resort to the Philanthropic Remedy or the Female Medicine, for the purpose of expelling nature's gift; thus, without fear of detection, disregarding the laws of God and man. Now, considering the great benefits which Dr. Fontaine has conferred on the human family, by promulgating his invaluable recipes and diffusing information, is he to be blamed because profligacy uses that as an instrument for the commission of crime, which he intrusted to them as a glorious palladium of safety? Certainly not! The well known effective use of these Medicines, in such criminal proceedings, cannot alter the question. Those who condemn Dr. Fontaine would find fault with science, chemistry, and nature herself, for she often provides for man those splendid bounties, which may be converted into deadly poisons.

CHLOROSIS, OR, GREEN SICKNESS.

This is an obstruction or morbidness of the womb-vessels, by which young ladies especially are the sufferers, at the time of their puberal development, or when their courses begin to flow. The most marked symptoms are felt in a general heaviness of the whole system, listlessness to motion, fatigue on the least exercise, palpitations of the heart, pains in the back, loins, and hips, flatulency, acidities in the stomach and bowels, sickness and nausea at the sight of proper food; and a preternatural appetite for chalk, coals, bricks, stones, lime, tobacco, sealing-wax, and other articles of a hurtful and improper nature. As chlorosis advances in its progress, the face becomes pale, and assumes a greenish or yellowish hue; the whole body is flaccid and likewise sallow; the feet are affected with œdematous swellings; the breathing is difficult and much hurried by any considerable exertion of the body; the pulse is quick, but small; various morbid affections of the viscera are often brought on; the ovaria are in a scirrhus, or dropsical state; the liver, spleen, and the mesenteric glands are often found in a diseased state. The stoppage of the menses is not always the cause of the distemper; for they, sometimes, although not very often, flow regularly in the progress of the disease. The suppression of the menses is rather the effect than the cause of this complaint, which we consider a species of hysterical affection, manifested by discoloration and paleness of the face and whole body. In this disease, most generally, the flux, instead of being of an healthy vermilion, blood-like color, is pale, yellowish, black, curled, and very offensive to the smell; indeed, it is putrid and infectious. The complaint is indisputably caused, almost exclusively, from stifling or suppressing the calls of nature at this vernal season in woman's life, when the primary command of God, 'increase and multiply,' is not obeyed.

Every fibre and vessel of the genital system is now filled with a procreative liquor, which excites in the private parts a powerful and involuntary irritation, strongly soliciting a discharge of the fluid by sensual embraces. These being forbidden to the maiden,

and often denied to married ladies, from prudential causes, or just motives, better known to the parties concerned, the prolific liquor is forced back upon the stomach, and affects the whole viscera, vitiating the catamenia, (the menses,) and choking and clogging the perspirative vessels, whereby the venal, arterial, and nervous fluids, the lymphatics, &c., become stagnant, and the leuco-phlegmatic, or whites, and dropsical humors, pervade the whole body, and quickly consign the unhappy patient to a rapid consumption, which terminates her sufferings in death. In this manner, thousands of our most beautiful women are hurled to the tomb, in the very blossom of life, when female loveliness first commences an exhibition of those radiant charms, which contribute so much to the delight of mankind. Better would it be for parents and guardians, who have the charge of young females afflicted with this disease, to suffer them, where no insurmountable objection can arise, to join without delay in the marriage bonds with those they love, as such a treatment will effect the most natural, rational, and permanent cure,—the causes of the complaint being thus removed altogether.

Although the sex should be cautious in listening to, or encouraging the addresses of, those conceited and trifling persons, who, from a volubility of temperament, or some other cause, rove about from one lady to another, without possessing a spark of real affection for any female, but woo for entertainment, and substitute deception and flattery for the sincere effusions of the heart; yet, whenever a prospect of happiness can be reasonably hoped for, the bridal ceremony should not be delayed longer than necessary. In a case like this, no parent or guardian should be so unwise and cruel as not cheerfully to sanction the mutual transport of joy, love, and marriage.

The Doctor would here beg the pardon of those skeptical parents, or others, who feel disposed to condemn his advice, and look upon him as an intruder into the social and domestic circle. What he writes is the dictate of duty. The law of nature is the first, after God's, to be obeyed; and to shun or delay its observance, by having recourse to an insufficient treatment or remedy, is criminal. If, however, matrimony be not convenient, or the patient has no suitor, or the parent or guardian is regardless of the supreme law

of nature, and the imperative command of the Creator, from interested motives; then, as recourse must be had to the '*healing art*,' Dr. Fontaine would offer his never-failing Philanthropic Remedy or Female Medicines, — recipes, which have been for years before the public, and received its most decided approval. These Remedies, the best ever known, are warranted to effect a cure, even after the patient has entered upon the last stages of consumption, and totters on the brink of eternity.

Either of these valuable Medicines will positively insure an almost magic change, even if nature has already been overtaken; and no one need despair of a certain cure, if within the reach of art, who is so wise as to adopt this wonderful medicine. How many thousands of young, amiable, and virtuous females, of the highest respectability, have been saved, not only in the New England States and New York, but over the whole country, by these truly efficacious Philanthropic Remedies, when, for many months before, notwithstanding their applications to most skilful practitioners, and the use of their sanatives, they were still suffering, and viewed with compassion and pity, as certain victims of the grave! But now, how different! Doctor Fontaine's recipes and prescriptions, under Providence, have been the means of restoring them to health, and the enjoyment of all those social pleasures which embellish life and render existence beautiful! This Female Medicine, or the Philanthropic Remedy, unclogs the genital tubes; purges and cools the uterine apparatus and vagina; immediately promotes the menstrual discharge; instantly removes painful menstruations; cleanses the urinary passages; dissolves viscid humors in the blood; purifies the lymphatics; sharpens the appetite; stimulates the nerves, and exalts the spirits, which, in all stages of chlorosis, or the suppression of the menses, are liable to be depressed. The directions for taking the Philanthropic Remedy and the Female Medicine are explicitly given in accordance with the wants of the patient. Be on your guard, however, for imposition may put you in possession of a spurious article. The Doctor will guarantee his medicines as his own, genuine and unadulterated, when they are received directly from his general depots or authorized agents. The public press, especially of New York, will, from time to time, announce the name and residence of every agent, whenever appointed.

HYSTERIA AND HYSTERICAL EPILEPSY, CONSIDERED AS THE
EFFECTS OF VOLUPTUOUS DESIRES; MORE ESPECIALLY
WHEN THEY ARE NOT GRATIFIED.

An attack of hysteria is generally characterized by yawning, stretching, a variable state of mind, or extravagant caprices; tears and laughter without cause; fluttering and palpitation, with flatulence; rumbling in the belly; a flow of limpid urine; a feeling as if a ball (the *globus hystericus*) were rolling about in the abdomen, ascending to the stomach and fauces, and there causing a sense of strangulation, as well as of oppression about the chest, and difficulty of respiration; fainting; loss of sensation, motion, and speech; death-like coldness of the extremities, or of the body generally; also muscular rigidity, and convulsive movements — the patient twisting the body, and striking herself upon the breast and elsewhere; and this is followed by a degree of coma, stupor, and apparent sleep, consciousness by degrees returning, amidst sobs, sighs, and tears.

Hysterical epilepsy may likewise take place, the paroxysms of which are sometimes preceded by dimness of sight, vertiginous confusion, pain of the head, ringing in the ears, flatulence of the stomach and bowels, palpitation of the heart, and occasionally of the *aura epileptica*, or a feeling as if cold air, commencing in some part of the extremities, directed its course up to the head. During the fit, the patient falls upon the ground, and rolls about; the muscles of the face are distorted; the tongue is thrust out of the mouth, and often bitten; the eyes turn in their orbits; she cries or shrieks, emitting a foaming saliva, and struggles with such violence that several persons are required to hold her. The belly is tense and grumbling; there are frequent eructations; and the excretions, particularly the urinary, are passed involuntarily. After a time, more or less considerable, the patient gradually recovers, with yawning and a sense of lassitude, she scarcely answers, and is ignorant of what has occurred to her.

These kind of diseases will be cured by marriage and connection; yet these natural means may not always be at hand; hence to prevent the occurrence of similar distressing diseases or

to palliate and abate its virulence, and promote health, there is no better remedy and antidote than the French Philanthropic Remedy, which has ever insured a perfect and permanent cure, in cases already rendered chronic and most obstinate.

FLUOR ALBUS OR WHITES,

Consist in an efflux of a whitish lymphatic, serous, or aqueous humor, from the matrix. Its color is either white, pale, yellow, green, or blackish. The fluid is often sharp and corrosive, foul and fetid, and produces tenderness, excoriations, inflammations, and itching in the parts affected. The face is discolored; a pain is felt in the small of the back; strength is lost, and the eyes and feet become swelled. The disease is caused most generally, by a debility of the body — proceeding chiefly from indolence, excessive use of tea and coffee, or living upon a weak, watery diet. Violent passions, sudden fear, and afflictions, will bring it on. Many females have a periodical flux, instead of the menses — which is attended by a sensation of weight in the loins; cloudy urine; a loathing for some things, and a longing desire for others. Old maids, barren women, and those who are most liable to miscarry, are chiefly troubled with the whites. We may add also, those females who are *enceinte*. The feet swell by day, and the face by night. There is a difficulty in breathing, and a palpitation of the heart. The discharge is often so sharp as to ulcerate the parts, which are however soon healed by the use of the French Philanthropic Remedy. The effects of this disease are dropsy and consumption, if timely relief is not given. The patient feels acute pains, and a burning sensation in the private parts, especially in walking, and in emitting urine, and there is often a falling of the womb, and the sufferer cannot endure conjugal embraces. By ladies it is improperly called ‘the gravel.’ It may be known from the venereal disease — (with which it is often confounded, when to distinguish between them is of great importance,) by the whites ceasing at the commencement of the menses, and not appearing until they have ceased flowing. But menstruation does not cause a cessation of the venereal discharge. The disease of which we are

treating, attacks females of all conditions and in every stage of life. The Doctor would refer all married ladies and widows to the Treatise on the Philanthropic Remedy, where they will find excellent advice; and to young ladies also, he would prescribe and recommend the same; indeed, we might refer all females thus affected to a number of valuable recipes and substitutes, mentioned in 'The Practical Key of the Confidential Doctor at Home.' The patient should take as much exercise as possible. The best Port wine, (taken at meals,) lime water, strong broths, and milk diet, will be found very serviceable. Herbs, acids, and fruits, must be avoided, and by no means should the patient remain long in bed. Finally, in cold weather, we would recommend a warm bath and frictions, which will be found to possess singular virtue.

FOR MARRIED LADIES.

OF GENERATION.

Many ingenious hypotheses have been instituted by physiologists, to explain the mysteries of generation, but the whole of our knowledge concerning it appears to be built upon the phenomena it affords. This is a sexual action performed in different ways in most animals. Many of them have different sexes, and require conjunction — as the human species, quadrupeds, and others.

In the human species, which engages our attention more particularly, the phenomena are as follows: man, in the act of reproduction, deposits the semen in the vagina, near the orifice of the womb. The functions performed, and the peculiar odoriferous fluid which the female discharges, are much more obscure and mysterious. We omit the enumeration of them, remarking only that some feel, at this moment, inconceivable ecstatic raptures, and very strong voluptuous sensations; others appear entirely insensible; while others, again, experience a sensation which is very painful. Some of them pour out a mucous fluid, of a peculiarly fragrant smell, and in considerable abundance, at the instant of the most vivid pleasure; while, in the greater part, this phenomenon is entirely wanting. In all these respects there is perhaps no

exact resemblance between any two females. These different phenomena are common to the most frequent acts of copulation; that is, to those which do not produce impregnation, as well as to those which are effective. Indeed, they are also observed and felt by many in lascivious excitements and masturbation, without coition.

As the laws of generation are to us hypothetical, and even in conflict with, and contrary to, the experiments of the most exact observers, it is therefore necessary to consider as conjectural what authors say about the general signs of fecundation. At the instant of conception most women feel a universal tremor, continued for some time, accompanied by a voluptuous sensation; the features are discomposed, the eyes lose their brilliancy, the pupils are dilated, the visage is pale, &c. No doubt impregnation is sometimes accompanied by these signs; but many mothers have never felt them, nor the least rapture, and yet they reach the fourth and even the sixth month of their pregnancy, without suspecting their situation.

OF BARRENNESS.

The Author will not investigate the causes and character of barrenness. The subject has already been ably discussed and treated upon in this work, and there are many medical treatises on the subject by scientific gentlemen. He will only remark, that there are sure means to promote conception. (See in the index of 'The Practical Key of the Confidential Doctor at Home,' the treatise on the French Philanthropic Remedy.) We shall remark, however, that sterility sometimes happens from a miscarriage, or violent labor injuring some of the genital parts. One of the most frequent causes is the suppression of the menstrual flux. Many causes arise from various diseases incident to these parts, by which the womb or the ovaria may be rendered unfit to receive or retain the male's seed. It often happens from universal debility and relaxation, or a local debility of the genital system, caused by lasciviousness, or irritation, or disease, and these parts having lost their tone or contractile power, the semen is thrown off immediately, *post coitum*, &c. For these and similar causes this Remedy will be effectual.

OF PREGNANCY.

Although pregnancy is a state which (with few exceptions) is natural to all women, it is, in general, the source of many disagreeable sensations, and is often the cause of diseases which might be attended with the worst consequences, if not properly treated. Yet it is now universally acknowledged that those women who bear children usually enjoy more certain health, and are much less liable to dangerous diseases, than those who are unmarried, or who prove barren.

SIGNS OF PREGNANCY.

The womb has a very extensive influence, by means of its nerves, on many other parts of the body. Hence, the changes which are produced on it by impregnation, must be productive of changes on the state of the general system. These constitute the signs of pregnancy.

During the first fourteen or fifteen weeks, the signs of pregnancy are very ambiguous, and cannot be depended on; for, as they proceed from the irritation of the womb on other parts, they may be occasioned by every circumstance which can alter the natural state of that organ. The first circumstance which renders pregnancy probable, is the suppression of the periodical evacuation, which is generally accompanied with fulness in the breasts, headache, flushing in the face, heat in the palms of the hands, nausea, stomach sickness, &c. These symptoms are commonly the consequences of suppression, and, therefore, are to be regarded as signs of pregnancy, in so far only as they depend on it. As, however, the suppression of the menses often happens from accidental exposure to cold, or from the change of life in consequence of marriage, or from other irritability and disease, it can never be considered as an infallible sign.

The belly, some weeks after pregnancy, becomes flat, from the womb sinking, and hence drawing down the intestines along with it; but this cannot be looked upon as a certain sign of pregnancy,

because an enlargement of the womb from any other cause, as from obstruction of the menstrual fluid, will produce the same effects.

Many women, soon after they are pregnant, become very much altered in their looks, and have peculiarly irritable feelings, inducing a disposition of mind, which renders their tempers easily ruffled, and inciting an irresistible propensity to actions and wants, of which, on other occasions, they would be ashamed. In such cases, the features acquire a peculiar sharpness, the eyes appear larger, and the mouth wider than usual; and the woman has a peculiar appearance, which cannot be described, but with which women are well acquainted.

These breeding symptoms, as they are called, originate from the irritation produced on the womb by impregnation; and, as they may proceed from any other circumstance, which can irritate that organ, they cannot be depended upon when the woman is not young, or where there is not a continued suppression, for at least four periods.

The irritation on the parts contiguous to the womb is equally ambiguous; and, therefore, the signs of pregnancy, in the first four months, are always to be considered as doubtful, unless all of those above enumerated be distinctly and unequivocally present; and, even then, hypotheses and strong doubts may arise.

From the fourth month, the signs of pregnancy are less ambiguous, especially after the womb has ascended into the cavity of the belly. In general, about the fourth month, or a short time after, the child becomes so much enlarged, that its motions begin to be felt by the mother, and hence a sign is furnished at that period, called *quickenings*. Women very improperly consider this sign as the most unequivocal proof of pregnancy; for though, when it occurs about the period described, preceded by the symptoms formerly enumerated, it may be looked upon as a sure indication that the woman is with child, yet when there is an irregularity in the preceding symptoms, the situation of the woman must be considered doubtful. This fact will be easily understood; for, as the sensation of the motion of the child cannot be accurately described, women may readily mistake other sensations for that of quickening. Wind has often been pent up in the bowels, so as to increase

the natural pulsation of the great arteries, (a sensation exactly resembling that of the quickening of the fœtus,) which has frequently been mistaken for this feeling.

After the fourth month, the womb rises gradually from the cavity of the pelvis, enlarges the belly, and pushes out the navel; hence the protrusion of the navel has been considered one of the most certain signs of pregnancy, in the latter months. Every circumstance, however, which increases the bulk of the belly, occasions this symptom; and therefore it cannot be trusted to, unless other signs concur.

The progressive increase of the belly, along with suppression, after having been formerly regular, and the consequent symptoms, together with the sensation of quickening at the proper period, afford the only true marks of pregnancy. These signs, however, are not to be entirely depended upon; for the natural desire which every woman has to be a mother, will induce her to conceal, even from herself, every symptom which may render her situation doubtful, and to magnify every circumstance which can tend to prove that she is pregnant.

Besides quickening and the increase of bulk of the belly, another symptom appears in the latter months, which, when preceded by the ordinary signs, renders pregnancy certain, beyond a doubt. It is the presence of milk in the breasts. When, however, there is any irregularity in the preceding symptoms, this sign is no longer to be considered of any consequence.

In conclusion, — as all married women and their husbands, and, indeed, any one who feels concerned for their state of life, must naturally wish to distinguish pregnancy from disease; we therefore present to them the French Philanthropic Remedy, as a SURE TEST, which is harmless in its nature, and positive in its determination, even from the very beginning of conception. See the Treatise upon it, and follow the instructions contained in the directions.

Nota Bene. — Any intelligent physician — a practical professional observer — who has been thoroughly instructed in the theory of the arterial pulsation, may become master and judge, through practice and careful comparison, in determining, with undoubted accuracy, not only by feeling the pulse, but by other symptoms, whether a woman is or is not with child: provided, however, at

the time of examination, she should otherwise be free from mental excitement or fever. Dr. Fontaine, from the early years of his practice, when called for his professional opinion on subjects of this nature, even within a few days after conception, never has been disappointed in his opinion and judgment; and we may venture to say, in view of this his wonderful and peculiar attribute of judging with perfect accuracy, and without hesitation, from only the *feeling of the pulse*, the various constitutions and temperaments, and of giving a correct classification of diseases, nay, of the very symptoms of them, that there are few or none superior, or equal to him; and, for this, his precious gift and faculty, he himself is at a loss to account, nor can he give to others a doctrinal guide to obtain this qualification, or form a theory of its *modus operandi*.

OF DISEASES DURING PREGNANCY.

Pregnancy, though attended by a variety of complaints which require great attention, has received but little aid from medical men; indeed, in its treatment, they have proved very deficient. In the complaints now under consideration, we offer a recipe and recommend the Philanthropic Remedy, which possesses the most extraordinary properties and excels every thing which has as yet been offered by the faculty under a medical form, provided it is judiciously used and taken precisely according to the immediate wants of the patient. This Remedy purifies the whole system of all those heterogeneous humors, which produce nausea. It is in consequence of the grossness of the essences at the time of conception, and from future developments in embryo, and from the jarring elements caused by the disproportion in the constituent parts of the male and female seeds in their primary qualities, that vomiting, pains in the head and stomach, and fainting arise. These symptoms are not only attended by great debility and depression in the whole nervous system, but they frequently produce hereditary diseases, and dreadful consequences to the infant offspring. The Philanthropic Remedy is here selected as the one specially adapted to invigorate the system, and assist in expelling all viscid humors, it being a compound, scientifically selected from the most

subtle, active, and generating essences of nature. This medicine is fitted to the patient's elementary powers, and to the vivifying influx, prepared from that living fire which causes the vital principles to germinate and quickens the embryo in the womb, which principles are joined to an ethereal spirit, and which strengthen and assist the *vis vitæ*, by attracting and uniting the four elements, or procreative faculties, into one harmonious combination, without destroying their variety or distinct powers. The wonderful production which results from the process, is of the same nature and property as the animal spirit and electric fluid, which purifies the breath of life, first breathed into the nostrils of Adam by his Creator, and communicated to his race by the mysterious magnetic sparks of nature and the action of the womb.

The known salutary and certain effects of the Philanthropic Remedy, render it the very best medicine which a woman can take, in a case of pregnancy. It stimulates the procreative laws and faculty in the formation of the fœtus and the nourishment and development of the child, and it corrects and purifies the male seed, in embryo, and preserves it from infection and disease. It removes all loathings, longings, and vomiting, and effectually prevents abortion. This last beneficial effect of the medicine is fully discussed in the Treatise on the Philanthropic Remedy. Pregnant women are often afflicted with the heart-burn and vomiting; tooth-ache and head-ache are produced sympathetically; all these can be effectually removed by the daily use of this Philanthropic Remedy. Several other complaints, incident to pregnancy, might be mentioned, but all of them can be relieved by a timely application of the prescriptions and recipes, a list of which is given in 'The Practical Key of the Confidential Doctor at Home.'

This invaluable medicine has the mighty and absolute power, also, of counteracting and preventing those unpleasant and degrading diseases, which too often, with well-known virulence and danger, reappear in times of pregnancy, as the result of former exposure, or of a mercurial or imperfect cure; thus infecting the newly conceived germ of life. This medicine is the only known antidote, and if used according to the directions, it is positively efficacious, not only in curing, but preventing, all syphilitic infections. In this medicine dwells the grand secret of preservation, on which

depend thousands of lives in the French capital; and this, too, where vice is arrayed in its most fascinating habiliments, and sexual indulgence is surrounded by the most enchanting and irresistible scenes, which can fire the blood and promote lasciviousness. If the married lady, then, should be so unfortunate as to fall a victim to this malady, or to contract this disease by vicious coition, or from other causes, (for it may appear without connection,) she may depend on this Philanthropic medicine as a sure preventive of the disorder, and a certain cure for her offspring; and with its use, she may enjoy the caresses of mutual love without restraint, banishing all fear or apprehension of danger.

The Philanthropic Remedy will positively eradicate every taint, which may be left of this pestiferous malady, no matter how long it has tortured the victim. The chronic form, even, disappears before its mighty presence. Hence, no one need despair of a speedy cure, provided the directions are implicitly followed. Medical science, with its grand array of physiological learning, and chemical researches into the vegetable kingdom, cannot produce a remedy more effective than the medicine here recommended. A great merit, which it possesses, is, that no mercury, minerals, narcotics, or deleterious substances are employed; nor does it debar the patient from exercise; but, in a safe and pleasant manner, effects a lasting and radical cure.

OF PARTURITION.

This is the natural, progressive expulsion of the fœtus from the womb. After seven months of pregnancy, the fœtus has all the conditions of breathing and exercising its digestion; hence it may then be separated from its mother, and change its mode of existence. Childbirth rarely, however, happens at this period. Most frequently the fœtus remains in the uterus the full period of its gestation, and does not pass out of this organ till after the revolution of nine months.

It has been asserted that children have been born after ten full months or more of gestation, or confinement in the womb. We credit these statements, substantiated as they are by the assertions

of respectable mothers ; but these cases are very rare, and besides it is very difficult to know exactly the period of conception. Some causes forever occult, (except perhaps to the mother,) must have brought to light these rare phenomena ; yet we will admit the possibility of the derangement or suspension, even for one or two months of the general laws of life, preventing the development of the embryo, and the timely delivery of the child. Nothing is more curious than the mechanism by which the fœtus is expelled. In a natural labor, and where there is no derangement, every thing happens with wonderful precision ; all seems to have been foreseen, and calculated to favor its passage through the pelvis, and the genital parts.

The physical causes which determine the exit of the fœtus, are, the contraction of the womb, and that of the abdominal muscles. By their force the *liquor amnii* flows out (called 'the breaking of the waters') ; the head of the fœtus is at first confined in the pelvis ; but soon it goes through it, and passing out by the valve, the folds of which by distension disappear. These different phenomena take place in successive order within a certain time ; they are accompanied with pains, more or less severe, with swelling and softening of the soft parts of the pelvis, and external genital parts, and with an abundant mucous secretion in the cavity of the vagina. All these circumstances, each in its own way, and with a sympathetic and perfect harmony and order, favor the passage of the fœtus. To facilitate the understanding of this complicated action, we shall divide it into five periods.

FIRST PERIOD OF CHILDBIRTH.

This period is indicated by precursory signs. Two or three days before childbirth, a flow of mucus from the vagina takes place, the external genital parts swell, and become softer, as do also the ligaments that unite the bones of the pelvis ; the neck of the womb flattens, its opening is enlarged, its edges become thinner ; slight pains, known under the name of *flying pains*, are felt in the loins and abdomen.

SECOND PERIOD OF CHILDBIRTH.

Pains of a peculiar kind come on. They begin on the lumbar region, and seem to extend towards the *neck of the womb* or the *rectum*. They are renewed only after considerable intervals, of a quarter or half an hour. Each of them is accompanied with an evident contraction of the body of the womb, with tension of its neck, and dilatation of the opening. The finger directed into the vagina discovers that the envelopes of the fœtus are pushed outward, and that there is there a considerable tumor, which is called the *waters*. The pains very soon become stronger, and the contractions of the womb more powerful; the membranes break, and a part of the liquid escapes; the womb contracts on itself, and is applied to the surface of the fœtus.

THIRD PERIOD OF CHILDBIRTH.

The pains and contractions of the womb increase considerably; they are invariably accompanied by the contraction of the abdominal muscles. The woman, who is aware of their effect, is inclined to favor them, in making all the muscular efforts of which she is capable; her pulse then becomes stronger, and more frequent; her face is animated, her eyes shine, her whole body is in extreme agitation, perspiration flows in abundance; the head of the child is then in the pelvis. The occiput, placed at first above the left *acetabulum*, is directed inward and downward, and comes below and behind the neck of the pubes.

FOURTH PERIOD OF CHILDBIRTH.

After some minutes of repose, the pains and expulsive contractions resume all their activity; the head presents itself at the *vulva*, makes an effort to pass, and succeeds when there happens to be a contraction sufficiently strong to produce this effect. The

head being once disengaged, the remaining parts of the body easily follow, on account of their smaller volume. The section or division of the umbilical cord is then made, and a ligature is put round it at a short distance from the *umbilicus*.

FIFTH PERIOD OF CHILDBIRTH.

If the *accoucheur* has not proceeded immediately to the extrae-
tion of the *placenta*, after the birth of the child, slight pains are
felt in a short time; the womb contracts freely, but with force
enough to throw off the *afterbirth*, and the membranes of the *ovum*.
This expulsion bears the name of *delivery*. During the twelve or
fifteen days that follow childbirth, the womb contracts upon itself
by degrees; there is abundant perspiration; the breasts are ex-
tended by the milk that they secrete; a flow of matter, which takes
place from the vagina, called *lochia*, first sanguiferous, then
whitish, indicates that the conceptive organs resume, by degrees,
the disposition that they had before conception.

CONCLUSION.

Having detailed the process of a natural parturition, one which
is free from any unpleasant retardation or derangement of its laws,
we would here mention, that few ladies, especially in large commu-
nities, are so happily favored as to be exempt from the serious evils
and alarming consequences, which too often follow parturition.
To prevent their occurrence, and rationally to hope and in fact
expect, to go through the above natural process of delivery, without
the intervention of unfavorable incidents, and appeals to physi-
cians, we would recommend to every pregnant woman to be very
careful in this state of life; in the last weeks of pregnancy keep
the bowels open by means of a very sweet and warm solution of
cream of tartar, taken daily; have recourse, from time to time,
to the French Philanthropic Remedy; but more especially in the
last month before parturition take it daily, and even on the days
and in the progression of delivery.

Women at this, or at any previous time, must avoid and reject that medicine, which, here in America, physicians generally prescribe and administer in disguise, under the form of pills, powders, or liquids, to facilitate parturition, and quicken delivery, or to cause the right pains, or an increase of them. This article is deleterious, and poisonous, to such a degree as to have caused on the continent of Europe, in various parts of Germany, Italy, and several French provinces, terrible and devastating epidemics, consternation, and death. Its name is *secale cornutum*, alias *ergot*, alias *spurred* or *diseased rye*. It grows with common rye. The infected grain, when mixed with wholesome rye and made into bread, and eaten, will certainly cause, sooner or later, *dry cancrene* in the vitals and other organs, typhus fevers, and disorders of the nervous system, attended with convulsions and titanic affections. True, this article has, in many instances, produced the object intended by physicians, in cases of delivery, yet the irremediable evils experienced by thousands, some of whom have, at first, received a momentary benefit from it, should be a caution to women and to physicians against its use. We admit the properties of the spurred rye to be mighty in affecting the womb, and to powerfully contract this organ; but should we not remember also, before its administration, that while with it we force nature, we in fact impair, if not destroy life itself? This is the cause of so many mothers being assailed by convulsions, puerperal fevers, and death; it produces still-born infants, or such as are sickly, or subject throughout infancy to eruptions and fits. From this cause mothers, even after an apparently easy delivery, suffer for months and many for life, the effects through this means of a hurried labor, leaving the germ of acute and chronic diseases, consumption, &c., and an untimely end.

In recommending the French Philanthropic Remedy, none of these evils are to be apprehended, and certainly its effects are remarkably healthy and beneficial. This antidote will promote strength and health in the embryo; an active and growing gestation, an easy and speedy delivery, and a quick recovery from the mother's shock.

REMARKS ON BLEEDING PREGNANT WOMEN.

Many diseases to which woman is subject during pregnancy, are chiefly, if not entirely, owing to a deficiency of blood, and consequently of heat. This no one will dispute, who considers the expense to which the system is subjected for the support of the fœtus and its appurtenances. We ask any sensible person if any blood should be drawn from one who is daily losing two ounces of that vital fluid, for forty weeks successively, however healthy the subject may be? Now women, when pregnant, actually afford the fœtus this amount of blood. We leave to the reader to determine whether bleeding should be resorted to.

This loss of blood accounts for the paleness of the patient's face, and gives the reason why she is subjected to various disorders, during the time of gestation. Hippocrates says, and a brilliant professional host of others agree with him, that blood-letting may cause a miscarriage, and the larger the fœtus the more subject is it to abortion. Experience has stamped the seal of truth on the dictum of the sublime old man. We have known hundreds of ladies, and heard of ten thousand, who have miscarried from phlebotomy, while others, who rejected bleeding, were safely delivered of blooming children, at their full time. That all who are bled do not miscarry is true; but this should only cause us to wonder at the inexhaustible resources exhibited by nature in recovering from the consequences of ill-timed evacuations.

To let blood because the periodical visits disappear, is absurd and puerile; for no manly, still less a skilful practitioner, will employ this fact as an argument for bleeding—a lavishment of a fluid of which nature demonstrates her want, by the very care she shows in preserving it. Phlebotomy is always hazardous in pregnancy, and is frequently followed by convulsions and death. This rash and inconsiderate treatment causes numbers of women, even after a full-time delivery, to die in childbed; or, if that mournful catastrophe does not occur, they in many cases never regain their former strength; and a train of diseases, of a chronic and organic nature, will bring them to suffering and a premature death;

whereas they might otherwise have been healthy and happy, surrounded by all the charms of prosperity and long life.

ABORTION, AND THE CRIMINALITY OF CAUSING IT.

The author thinks it best to omit a full description of the causes, effects, symptoms, and treatment in cases of abortion; yet we will give an abridged synopsis of them.

Abortion, or miscarriage, means the expulsion of the fœtus from the womb before the seventh month; after this period, to the ninth month, expulsion is caused by premature labor. Abortion generally occurs between the eighth and eleventh weeks of pregnancy, though it may happen at any later period; and indeed it could be procured by medical means at any determinate time during pregnancy, and it may also be prevented. In early gestation, the *ovum* (egg) sometimes comes off entire; sometimes the fœtus is first expelled, and the after-birth soon follows. It is preceded by floodings, pains in the back, loins, and lower part of the abdomen, evacuation of the waters, shiverings, palpitation of the heart, nausea, anxiety, syncope, subsiding of the breasts and belly, pain in the inside of the thighs, opening and moisture of the os tincæ. The principal causes of miscarriage are blows or falls, great exertions or fatigue, sudden frights, and other violent emotions of the mind, a diet too sparing or too nutritious, the abuse of spirituous liquors, and stimulants of all kinds; other diseases, especially fevers and hemorrhages, excessive bleeding, profuse diarrhœas or cholics, and particularly from costiveness, immoderate venery, &c. Abortion often happens without any previously known or obvious cause; by sympathy, from some defect in the womb, or in the fœtus itself. Oftentimes it will take place repeatedly in the same female, at a particular period of pregnancy. Females who apprehend a misfortune so great as this, or are already laboring under these and similar symptoms, should at once, by all means, apply the Philanthropic Remedy — first reading the treatise on it, then the directions for its use, and with cheerfulness and confidence closely adhering to them. (See the index of ‘The Practical Key of the Confidential Doctor at Home.’) When properly and philosophi-

cally used, it will prove one of the greatest of blessings to the mother, enabling her to enjoy good health during pregnancy, and to present to her anxious and delighted husband the beautiful fruit of their heaven-designed connection. Woe to those females who seek destruction! Dr. Fontaine solemnly enters his protest against the unnatural and sinful conduct of those females who have recourse to this Philanthropic Remedy, or his Female Medicine, for the sole purpose of procuring a criminal abortion. These medicines (we would here mention, and it is also distinctly stated in the directions,) are a certain specific, and when combined with additional ingredients, will certainly expel the fœtus from the womb, which might, at some future day, stand forth to the world, perhaps, a distinguished man or a lovely woman. And it is a remarkable fact, which unhappily encourages the remorseless youth, and the unnatural parent, that the mother is as easily relieved of her burden, by the use of these compounds, at any time within her pregnancy, as though she waited for the relief afforded by nature at her own good and proper period. Yet, if it should be absolutely and imperatively necessary to save the mother's life (of which a skilful physician should be the only judge) from a death which must inevitably follow, in case gestation is permitted to continue up to the full time, no humane and skilful physician would object to the employment of such a resort, nor, in case of a well-founded prospect of the woman's not being delivered of a living child in proper time, or of the fœtus being already dead, and that it would remain so in the womb, could she for a moment delay the use of the author's recipes, as they are at once unique and remarkably harmless, whatever may be the constitution of the patient, or the causes of her peculiar situation and disease.

THE TURN OF LIFE.

The menses generally cease to flow between the ages of forty or fifty years, so that this climacteric of life may be considered dangerous, as it lays the foundation for many fatal diseases.

The sudden cessation of the menses, throwing the fluid into the system, which hitherto relieved itself by discharges, is the sole

cause of this danger. The more slowly and steadily this salutary evacuation is diminished, the less is the constitution disposed to disorder on its final determination. It is always necessary, then, to take proper steps to prolong its continuance, and thereby guard the system against an abrupt shock. All women are, more or less, sensible that the change is going on, and should have an eye to their safety accordingly. When the menses are about ceasing, they are generally irregular, both in time and quantity, occurring in one, two, three, four, five, or six weeks; or two, three, or six months. Sometimes they flow very sparingly, and again in immoderate quantities. Owing to a want of care in the patient, when they give this warning of their final departure, many complaints, as intimated above, ensue; among which may be enumerated colds and chills, succeeded by violent flushings of the face, and heat in the extremities; restless nights, troublesome dreams, and unequal spirits; inflammation of the bowels, spasmodic affections, stiffness of the limbs, swelled ankles, sore legs, with pains and inflammations, piles, and other indications of a morbid plenitude.

All these evil effects could be prevented by strict attention to proper regimen, and a persevering recourse, as occasion may demand, to the ever efficacious Philanthropic Remedy. When a female suspects that the menses are about to cease, let her use the Philanthropic Antidote. The dose should be a tea-spoonful, to be taken in a wine-glassful of a sweetened decoction, of middle strength, made of senna and orange peel, of each half a pound. This should be used in the morning, for one or two weeks, every month. When the seasons are changing, these prescriptions will be found of rare benefit. Occasionally, if circumstances require it, let her use the celebrated Philanthropic Remedy, even externally, according to the accompanying directions. In case of an over-abundant flux, this last prescription proves itself to possess the greatest virtue. Let the diet be spare, but not too low.

When the flowing is small, and needs an increase, the medicines should be used in accordance with those distinctions pointed out in the directions for all cases, and it will prove a certain remedy. Let the patient, daily, while using it, drink (but temperately) port wine, and eat fresh eggs. By following a course so judicious, the complaint will gradually abate, the feverish symptoms will pass

away, the back will be strengthened, the womb-vessels will be cleansed, and the patient will find herself wonderfully restored. It must be evident to all, that Nature, in returning the flux into the habit, intends to nourish and preserve, and not to destroy the female system. Until the age of puberty, the girl requires this blood for the nourishment of her frame; when she emerges into womanhood, her constitution being formed and perfectly established, this fluid must be applied to the purposes of gestation, nourishing the fœtus, and giving milk to the infant; when child-bearing ceases, this flux naturally goes to the support of the body. Therefore, if the female would carefully observe a proper course before this flux returns upon her, there is no better method than by following the advice above given. By taking the medicines recommended, at least every spring and fall, for two or three years previous to the cessation, she may not only escape the perils attending this critical period of life, but lay the foundation for fine health, a sound constitution, and old age.

When man considers the peculiar weaknesses and complaints to which woman — the lovely partner of his existence — is subject, it should be his duty, joy, and pride, to comfort her in distress, mourn with her when she is sorrowful, and always shed around her the sunshine of tenderness and love. He should remember, that if woman is,

‘ In her hours of ease,
Uncertain, coy, and hard to please ;’

Yet he can apostrophize her

‘ But when affliction wrings the brow,
A ministering angel thou !’

Then let man protect and cherish, with the deepest devotion, that being who, vine-like, clings around him, for she can, and certainly she will, soothe and embellish his own life in return.

NURSING AND DENTITION.

The author would conclude this treatise, by presenting a few, but sure, remedies, for the pains to which females, when suckling,

are subject; and by offering those recipies which should be given to children, who, when teething, have spasms and derangements of the alimentary organs.

We would recommend to the mother, when her system is deranged by weakness, to apply immediately to the Philanthropic Remedy. This invaluable medicine not only relieves the mother, but takes the suckling infant into its beneficial circle.

If the breasts are affected with soreness and hardness, with caked milk, or sore nipples, &c., an instant cure may be found in the Nipple Salve, or the Balm of Thousand Flowers, spoken of in the 'Practical Key of The Confidential Doctor at Home.'

A description of these, and other valuable and approved medicines, may be found by referring to the index of the Practical Key. Among others, the Teething Syrup, which gives a sudden and lasting relief in painful dentition of children.

OF WORMS — THEIR CAUSES, AND THE METHOD EFFECTUALLY TO DESTROY THEM.

There are several kinds of vermin which infest the human body. Their usual division is into those which inhabit only the intestinal canal, as the *ascharides*, &c., and those which are found in other parts, as *hydatids*, &c. Such is the nature and office of the human stomach and intestines, that insects and worms, or their *ovula*, may not unfrequently be conveyed into that canal with those things which are continually taken as food and drink; but such animals, or worms, do not live long, and seldom, if ever, generate, in a situation so different from their natural one; though it is not uncommon for them to develope and increase to a very large size, and thus destroy health and even life. Besides these, there are worms that are never found in any other situation than the human stomach and intestines, and which there generate and produce their species. Thus it appears that the human stomach and intestines are the seat for two kinds of animalculæ; one is translated from its natural situation, and the other kind germinates and lives in no other location.

First Class. This contains those which are generated and nour-

the human intestinal canal, and which there propagate
is.

The *Second Class* comprehends those insects or worms which accidentally enter the human *primæ viæ*, *ab extra*, and which never propagate their species in that canal, but are soon eliminated from the body. Such are several species of *Scarabæi*, the *Lumbricus terrestris*, the *Fasciola*, the *Gardius intestinalis*, and others. The second class belongs to the province of natural history, to which the reader is referred. The consideration of the first class belongs to the physician, which, from the variety it affords, we divide into different *orders*, *genera*, and *species*.

ORDER 1ST.—Round worms. *Genus 1st.*—Intestinal ascarides. *Character.*—Body round, head obtuse, and furnished with three vesicles.

Species 1st.—*Ascaris lumbricoides*,—the long, round worm. *Character.*—It has three nipples at its head, and a triangular mouth at its middle. Its length is from four to twelve inches, and its thickness, when twelve inches long, about that of a goose-quill. They are sometimes solitary, at other times very numerous.

Species 2d.—*Ascaris vermicularis*,—the thread or maw-worm. *Character.*—It is very small and slender, (called, also, *pin-worm*.) The tail terminates in a fine point. The whole length of this worm does not exceed half an inch. It most generally inhabits the rectum.

Genus 2d.—Intestinal tricurides. *Character.*—Body round; tail three times the length of the body; head without vesicles.

Species.—*Trichuris vulgaris*,—the trichuris, or long, thread-worm. *Character.*—The head furnished with a proboscis.

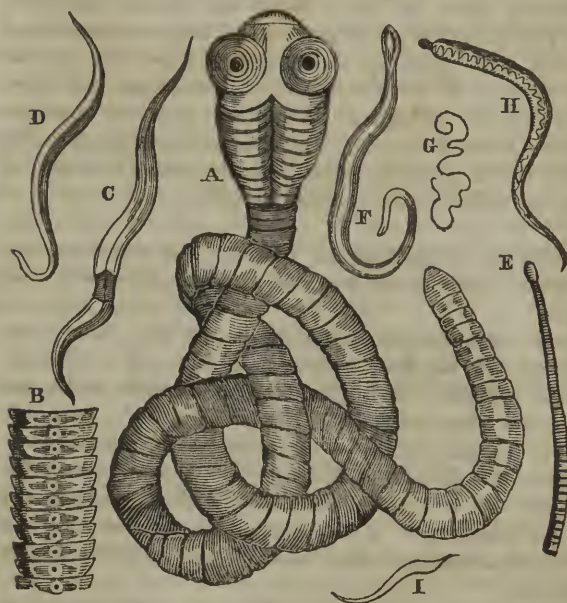
ORDER 2d.—The flat worm. *Genus 1st.*—Intestinal tape-worm. *Character.*—Body long, flat, and jointed.

Species 1st.—*Tenia osculis marginalibus*,—the long, tape-worm, (resembling a fillet, or tape.) *Character.*—The oscula are situated upon the margin of the joints.

Species 2d.—*Teniæ osculis superficialibus*,—the broad tape-worm. *Character.*—The oscula are placed upon the flattened surface.

These worms were all known to the ancients, the *trichuris* only excepted, and are mentioned in the writings of Hippocrates, Ga-

len, Celsus, Pliny, &c., and the annexed cut, with explanations, will satisfy the inquirer of the correctness of the description of the character of each individual worm.



EXPLANATIONS OF THE PLATE.

- A — The long tape-worm, showing the appearance of the head, body, and tail. They vary in length, from a few feet to over two hundred and thirty feet, and are more usually found afflicting persons of middle age, although no age is exempt from them.
- B — A section of the tape-worm, showing the lateral suckers.
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- D — A male, long, round worm.
- E — Head and neck of a small tape-worm.
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- G — Long, thread-worm. Persons of all ages are subject to the above described worms.
- H — Female maw-worm, magnified.
- I — Maw-worm, or pin-worm.

INFALLIBLE SYMPTOMS OF WORMS.

The existence or generation of worms, whether in the stomach or the intestines, is easily detected by the following never failing symptoms:—The sufferer experiences a variable appetite, sometimes voracious, at other times craving for chalk, dirt, coal, ashes, or other unnatural diet; a bad taste in the mouth, inclination to swallow, fœtid breath, nausea, and squeamishness; acrid eructation, vomiting, and a gnawing sensation, and pains and anguish in the stomach; difficult breathing, sighings, restlessness, and a general dryness; thirst, a frequent and weak pulse, grinding of the teeth during sleep, picking of the nose and frequent bleeding, paleness of the countenance, and, at times, a whiteness around the lips, with red, scarlet-like flushed cheeks; the eyes are either heavy and dull, with the pupils much dilated, or very shiny, with a dark circle under them; dizziness, slight chills, and shivering; headache, drowsiness, stupor; a short, dry cough; a sense of something rising in the throat; choking, hiccups and confusion; delirium, disturbed dreams, talking in sleep, somnambulism, sudden starting in sleep, with fright; screaming and a wild look, with trembling and powerful palpitations and cramps; tingling sensations in the ears, hesitancy in the speech, irritable temper, numbness of the limbs, flying pains, griping, more particularly about the navel; belly-ache, heat and itching all over the body, but more especially about the arms and head; milky or turbid urine, bloated bowels, a frequent desire to go to stool, and often slimy discharges, either mucus and undigested, or bloody and very green or black and fœtid, supervene, accompanied by an universal emaciation of the body. The skin possesses an unnatural feeling; a palid hue prevails, and a slow fever with evening exacerbations, a deadly anguish and a general prostration indicates the downfall of life; and a premature, slow, but certain death will close the scene, if a timely, effective remedy is not at hand. Many (and they may be numbered by thousands) more unlucky sufferers terminate their existence very suddenly; and too often we witness such occurrences at a time when no apprehension is felt at their indisposition. Even when only one or two of the

mildest of the above enumerated symptoms are present in children, there is no wonder at their being seized, without the least warning, at any hour of the day or night, with the most powerful convulsions, severe epileptic fits, strangulation, and death.

These are the most general and sure symptoms of the existence of worms; yet many other symptoms, well known to the keen, practical observer, might warrant the admission of their presence in the system, when none of the family or the attending physician suspected it. Worms most frequently occur at the age of ten years and downwards; yet males and females, from the tender infant at the breast to old age, are equally liable to suffer and die in consequence of worms.

ILL CONSEQUENCES OF WORMS, AND DANGEROUS TREATMENT.

Thousands and tens of thousands have lingered and suffered under disease their whole lives, and at last have been brought to a premature grave, when a post-mortem examination has shown the fatal havoc of worms, to which they had fallen victims, when, while living, no one suspected their presence, and the attending physicians pronounced their death to have occurred either from marasmus, emaciation, catarrh, mania, liver affections, dropsy, consumption, &c.; or epilepsy, fits, convulsions, cramps, St. Vitus's dance, locked-jaw, apoplexy, palsy, pleurisy, dysentery, cholera, bowel-complaints, and many other imaginary diseases, &c.

May these monuments of humiliation to physicians, and of horror to the people, awaken the understanding of men and the sympathetic heart of the friends of suffering humanity, to use a better influence and better remedies than the presumptive opinions and prescriptions of ignorant physicians, and never withhold those effectual means, which science approves, and popularity has established on the basis of *truth and experience*. On this matter, may they shun all prejudices and unbelief, and cling to sound judgment and facts; may they have recourse, as soon as any of the above described symptoms of worms appear, to some efficient antidote and safe vermifuge. May the mothers and relations, the philanthropists and guardians of the sick, particularly of the helpless

babe, of the suffering children, and of the dispirited boys and girls, no longer overlook the doctrine of worms, their possible existence in the system, the symptoms they produce, and those remedies which are harmless, yet most efficacious, for their expulsion and entire extermination.

The germ of worms most generally exists and multiplies in all children; they are, however, often to be found in grown persons of a relaxed habit, be they fleshy or lean, and especially in those whose digestive organs are disordered. An excessive use of vegetable food, of fruits, of sugar, or any other saccharine substance, a rich diet, farinaceous victuals, milk, grease, very strongly favors their creation, and rapidly increases their number, development, and size. Many children and adults suffer for weeks, months, and years from them, when no one ever suspected their presence, while they have been treated by physicians and quacks for some concomitant or imaginary complaint, without the least relief, when nothing ailed them but worms, which fact was entirely overlooked, and when the proper administration of an antidote would quickly have restored them to health.

Numerous attempts have heretofore been made by the naturalist, the chemist, and the Faculty in Europe, as well as America, to find a sure and safe *specific for worms*, but without success. True, their experiments have enabled them to imagine, from time to time, some vermifuge virtues in *calomel*, *gamboge*, *groffæ inermis*, *tenacetum*, *artemisia santonica*, *olea europea*, *ferrum*, *dolichos pruricos*, *spigelia*, *turpentine*, &c. Indeed, in hundreds of the mineral, animal, and vegetable productions, they thought they were in possession of the true specifics for worms, which, however, has proved a disappointment, and not only a failure in the universal adoption of them, but they were in their administration unsafe and dangerous. We might admit that the various preparations of mercury may, and often have, destroyed and expelled worms. Let us, however, remember its secondary effects. By their administration health has been injured, the constitution destroyed, and human life rendered miserable and short. The simple use of calomel, notwithstanding the most rigid precautions had been taken, nay, a single application, or only one dose of these mercurial potions, have proved fatal to tens of thousands, while tens of millions fall victims of slow

and incurable diseases, under the periodical influence of similar remedies, prescribed by our mercurial doctors, by empiric prescriptions, or by the innumerable hosts of impostors, speculators, and pretenders. Every one of these mongers, will assure you that their medicines are purely vegetable and harmless. For your life's sake, beware of their impositions! Mercury, and mercury alone, is their hidden specific, under the forms of lozenges, drops, powders, and pills.

EFFECTUAL CURE FOR WORMS.

The laborious researches, investigations, and successful experiments, extensively tried for over twenty years in Europe, and the few past years in the United States, by the faculty in general, and by the community at large, has proved that Dr. Fontaine's Vegetable Recipe for worms is really effectual, in all cases, without exception of age, stage, or clime—harmless, and sure to expel the worms, and to destroy the last vestige of them. Of the virtues and sure efficacy of this Anthelmintic Remedy, and of its positive and certain curative powers, the smallest doubt does not exist, as no one has, or ever could have, pointed out or substantiated a single case of disappointment among the innumerable partakers of this invaluable vermifuge.

This medicine may be administered with perfect safety to the most delicate infant, and in all cases it will prove effectual to every one, and be a sudden relief to the sufferer, even in the absence of worms. This fact should induce every family to keep this precious article in their possession for unforeseen emergencies.

The discoverer recommends it without hesitation; and be it known to all, that he feels amply rewarded from the satisfaction of witnessing the benefits of health and life imparted by it, under Providence, to thousands who otherwise would have perished. It is his philanthropic ambition to do good, and he asks no other bounty from man. The needy, then, and the sufferer, should not overlook these beneficent purposes, but freely use this sure vermifuge. See the Index appended to 'The Practical Key of the Confidential Doctor at Home.'

SECTION FIFTH.

A DOCTRINAL GUIDE,

Not only effectually to prevent Venereal Inoculations and Impure Stains, but to enable Patients themselves to treat their own hidden Maladies and Corruptions; pointing out the true and only Method which warrants a speedy, radical Recovery, from every Infection of a concealed Taint, without Exposure, or the Aid of Physicians, but with the safest and most simple, harmless, and agreeable Vegetable Medicines.

BY A. DE FONTAINE, M. D.

I N D E X .

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SECTION FIFTH.

Advice to the Sick, upon the Difficulties of substituting, in Medicine, Truth for Error, and of extending a new Medical Treatment for the Venereal Diseases.

Thanks to the impulse which physicians, especially those of the school of Paris, have long since given to science, the evidence shows that wherever the vegetable treatment is exactly and carefully applied, it will cause venereal affections to be more and more slight; it will diminish the number and the gravity of those symptoms, which often render the disease so complicated; and the cure will always be exempt from a relapse. Those shameful and indelible marks, injuring the peace of so many families, poisoning the existence of those who bear them, and transmitting to remotest posterity its deadly consequences, will be forever banished. It is the inherent prerogative of the present age, to arrive at daily increasing degrees of perfection, in the arts as well as the sciences. Too long have nations rivalled each other in ambition for civil glory; having a better knowledge of their rights, it is time they attempted to rival each other in their zeal for humanity. Thanks to the progress of physiology, the submission of reason to observation is the characteristic of the modern practice of medicine, and even America begins to enjoy the fulness of the mighty benefits. What shall we say, then, of certain French physicians, and of the majority of American practitioners, otherwise highly esteemed, who yet, blinded by a false theory, and by the delusion of those who are prejudiced in favor of the efficacy of mercury, still attempt to administer it? We should endeavor to tolerate the mystical notions of the multitude, as also the chimerical projects of certain publicists who would adapt the reveries of a former age to the social order of the present; but to be induced to tolerate false practices in medicine will scarcely be permitted; it is a moral outrage, it is a murderous deed; and too much haste cannot be made to reveal the dangerous

errors of the advocates of mercury; and really, the culpable indifference of those who prescribe it is more to be wondered at than the credulity of those who have recourse to it, and who take it with mistrust. It is only with the delusive hope of effecting a more radical cure, that the afflicted submit with resignation to this destructive treatment; while despotic custom, the favor of the prejudiced, and the law of empiricism are all that can be offered in favor of the practice. Thanks are due to those physicians who have attached their names to their recipes and remedies; for the honor and reputation of the inventors depend upon their efficacy, and are the surest guaranties of their preparations, notwithstanding the mighty efforts and the numerous obstacles which rise, on their first appearance, to overthrow the truth. History asserts that the most precious discoveries, within the circle of the sciences, have, from their birth, always encountered opposition, especially in medicine.

The writer of this medical work has always spoken with candor and truth; he has, through these pages, fearlessly and boldly unmasked and demonstrated before the public, the false systems, and shown the danger of the mercurial methods of treatment, and the dangerous influence of charlatanism and deceit. Thanks to experience and truth! Many of the most distinguished physicians of our largest cities of America, since the introduction of his vegetable method in this country, have sanctioned this sanative theory, and they now recommend exclusively the French Philanthropic Remedy, it being purely vegetable. Many, at first, were their scrupulous researches and inquiries about it; multiplied were their experiments and testimonies; and not till after a correct conception of facts were they induced by justice to support and recommend it. They have at last come to the full conclusion that this is the only vegetable compound yet known to possess not only the possibility, but the certainty of curing and preventing all syphilitic infections, glandular diseases, and those complaints more fully enumerated in the Philanthropic Pamphlet. But, before arriving at this end, how many obstacles have been encountered! The success of this method has awakened the envy and kindled the anger of rivalry; numerous attacks have been directed against this truly Philanthropic Remedy, and the Author's system; but all

these chimeras, like an *ignis fatuus*, have fled before the light of experience and success. Should we then be astonished at the jealousy of a few skeptical physicians, or ignorant apothecaries, and above all, of criminal pretenders and imposters, who abound by thousands, and are to be found in almost every block of our great cities of America? Certainly not! It was said amongst the Romans:—‘*Invidia medicorum pessima.*’

A writer of the last century says, that the only method to acquire truth is to separate one's self from the road in which the multitude are bewildered. This truly philosophical thought has governed the Doctor's mind. He knows that he cannot convince all; for many men, and more especially the pretenders and quacks, are disposed to cry out, as Labruyere says:—‘I listen to nothing; what is it to me whether you are right or not? Your logic proves to be a truth disadvantageous to my interest, and I therefore stop my ears.’ Impressed with the truth of this axiom, he has always addressed himself to a well-discerning and enlightened people, and of good faith. He has had the pleasure of being listened to also in America, and now he despises the suffrage of the ignorant, and of physicians guided by their own interest, or who are enrolled under the banner of empiricism; for, before judging his works, they must be known. *Legite et judicate.* A stranger to all systems, he has devoted all his study in search of a Practical Theory, based upon undisputed truth and experience. For years, also, in America, he has daily been engaged in extensive consultations on all diseases. His midnight hours have been and are spent in professional meditations. Numerous are his researches, observations, and comparisons, on the divers methods of curing diseases, especially those of a complicated and organic character, and those of a chronic nature, and of the glandular system. He has had advantages seldom enjoyed by an American physician. In regard to syphilitic diseases, he will state that, previous to 1830, he visited for several months, the most noted hospitals all over Italy, Rome, Milan, Naples, Palermo, Genova, Turin, Venice, Trieste, &c., and those of London, Edinburgh, Geneva, &c.; and the greater the distance he was from home, the more rational did this, his own treatment of syphilitic diseases appear to him; for in Greece, in the Ionian Isles, and at Constantinople, where he visited two years

previous to his leaving Europe for the United States, he became acquainted with several systems of medical practice, to him and to the profession before unknown, and which have aided him in rendering his mode of treatment still more and more worthy of the confidence of the public. In the foreign countries in which he has travelled and visited, and also here, in America, where for years past he was honored with the title of adoption, and admitted to the rights of a citizen, he has met with the most amicable reception among physicians, and to them he is indebted for many valuable instructions, and he takes this opportunity of rendering his thanks to all those who have aided him with their counsels. He hopes that the people of America, and of all nations, will share with him the mighty benefits of these new and combined researches.

An Easy Theory, and the Treatment by which any one may obtain a Radical Cure of every Venereal Disease, in whatever stage or condition it may be, with only the Vegetable Method of Dr. Fontaine, is presented in the following pages :

CHAPTER FIRST.

HISTORY OF THE SYPHILIS — [VENEREAL DISEASE.]

The syphilis is a contagious disease. It may be communicated by cohabitation with an infected person, or even by the contact of those parts covered with a very thin cuticle, such as the lips and the nipples; hence kisses applied to the eyes, the mouth, the breast, &c., may give birth to the most critical acrimony of the venereal symptoms, whether primitive, or in their second stage. The infant may be infected with it in the bosom of its mother, or at his birth receive the germ of it; he frequently becomes the innocent victim of his nurse, and instead of the milk which should nourish him, he often sucks repeated draughts of the deadly poison. This infection may also be transmitted in a thousand ways; and it insin-

uates itself into all ranks of social order. A modern English writer states that a midwife in London, who was much employed in her vocation amongst the nobility, at one time had her second finger slightly bruised. While in attendance on an unsuspected baroness, who afterwards was ascertained to have been infected by her husband, the midwife was inoculated with the disease, and an ulcer soon appeared; but before the real nature of this acrid, syphilitic sore was known, the poison had already communicated the disease, while she was in the exercise of her profession, to more than eighty ladies of rank and distinction. Professor Richeraud observes, that the Chevalier B. caught the disease by putting a pen in his mouth, the feather of which his secretary, who was infected with chancres on the tongue, had, from the same habit, impregnated with saliva. It is well known that the celebrated Callerier, principal physician of the venereal hospital at Paris, lost an eye, by a drop of pus, which spirted into it at the moment that a *bubo* was being lanced. Even a razor, or a barber's brush, not thoroughly cleansed from this taint, is sufficient to propagate both tetters and syphilis.

DANGERS OF THE SYPHILIS.

Of all the complaints to which mankind are subject, none more than this claim the attention of physicians and men of experience on account of its frequency and fatal results. This disease poisons the pleasures and withers and destroys the existence of man; attacking the human kind even at the source of life; it has a constant tendency to degenerate humanity, and when abandoned to itself, even in the slightest attacks, or when it has not been radically exterminated, it has an unlimited duration, the symptoms become aggravated, the health is undermined, and infirmities, worse than death, may be the sad consequences. A young French poet, doubtless the victim of a poisoned love, in the extremity of his anguish, expresses himself in these words:

' On y perd le bonheur d'être époux, d'être père ;
Par là le genre humain tous les jours dégénère,
Et ce lieu qui du monde est l'antique berceau,
Du monde tôt ou tard deviendra le tombeau.'

DESCRIPTION OF THIS DISEASE.

The venereal disease has two classes of symptoms. Those which are designated as primitive, appear soon after the infection, and most generally attack the parts which have been exposed to the dreadful contact; such as the gonorrhea, heats, the elaps, runnings, chancres, buboes, ulcerations of the delicate orifices, and the surrounding parts, &c. The syphilitic ulcers may also be innate. An experienced physician gives an account of a woman, the wife of a captain, who gave birth to a son, afflicted with a venereal ulcer in the throat, precisely at the same spot where his father's was situated.

The secondary symptoms constitute the old or constitutional pox, and are in general the result of the primitive symptoms becoming chronic or being neglected, or not well taken care of; such as the ulcers in the throat, the eyes, in the glands, the postules, and aerid blotches on the forehead, (*corona veneris*,) warts, fistules, virulent and sudden gonorrheas; the gleans, strictures, chordee, retentions, obstruction and contraction of the urinary passages, &c. Often, too, the venereal virus exercises its terrible influence upon the bones; their exterior membrane and even the hardest part of their texture may be affected by it. Hence arises the *exostosis*, the corroding ulcers of the bones of the nose, and the venereal earies. Gradually the nails become impaired, the hair falls off, the flesh becomes flabby, the organs of the senses soon become paralysed, the fluids of life disappear, the whole body is emaciated and corrupted; the patient dies the death of his crime, insensible to every thing but pain.

The following synopsis will point out all the evil consequences which result from syphilitic affections, when improperly treated.

GENEALOGY OF THE VENEREAL DISEASE.

Synonymes. — *Morbus gallicus*, *lues venerea*, *venereal affections*, *complaint of Venus*, *syphilis*, &c., besides many other vulgar appellations, which are appropriated by each individual nation, language, or custom.

These diseases may be divided into two orders, to wit: 1st, *Primitive Symptoms*, and, 2d, *Consecutive Symptoms*, as general syphilis, the effects of a bad treatment, and when the virus attacks either the soft parts of the body, as the flesh, skin, glands, &c.; or the hard parts, as the bones.

Syphilis may be divided also into four classes: to wit:

FIRST CLASS.

Inflammations of the nervous membranes, which are simple or complicated, exercise their ravages on:

1. The passage of the penis in man; where is felt a titillation and acute pains in the emission of the urine, a white or yellow discharge, or a continual running without pain. The effects of these discharges are, contractions of the urinary passage, great irritation and stiffness, involuntary emissions of the semen, engorgements and obstinate inflammations, which are very dangerous.

2. The vagina or urethra in woman; there the discharge is great, without pain, during two or three days; after which follows very virulent, corrosive discharges of corrupted pus, which, under concealed modesty, she calls the whites.

3. The prostate or the bladder; the urine leaves a shiny sediment, there is a sense of weight low down in the belly, the urine is red and muddy, the retention of it is great and very painful; a catarrhal affection of the bladder, gravels, stones, and calculus, even to an alarming extent.

4. The eyelashes and the eyes; there is a violent inflammation and abscesses in the ball of the eye; the eyes become slightly red and discharge; the eyelashes fall, catarrh ensues, and not unfrequently malignant ulcers are a concomitant.

5. The auditory organic passages; there is a roaring in, and itching and running from the ears, hardness of hearing, caries of the bones of the ears, deafness, periodical headaches, &c.

6. The membranes of the fundament; there follows a chrysaline humor, tumors, and hard, painful swellings; internal and external hemorrhoids, (the piles,) a stiffness and difficulty in sitting down and rising, fistulas in the anus, &c.

7. The testicles; a painful enlargement of one or both testicles,

abscesses, swollen veins, want of genital power and vitality, dropsical testicles, (watery rupture,) cancers, complete castration or partial operation of one or the other testicle.

SECOND CLASS.

The venereal poison, and the symptoms after the infection manifest themselves by :

1. Syphilitic excoriations; chancres or ulcers seated on the glands, the prepuce (foreskin of the penis) all around the skin covering the penis, and on the testicles, underneath them and on the anus, &c., on the tongue, the curtain of the palate, the throat, nose, &c. In woman, in the outward and inward, small and large lips of the vagina, and on the neck of the matrix, (the womb,) and within six inches in depth of the vagina, &c., affecting other organs of generation.

2. Phimosis and paraphimosis; these affections are the effects, caused by a severe inflammation, from a forced confinement of the gland which is covered by the prepuce (foreskin of the penis); or by the choking of the gland, when it has been forced and violently uncovered.

3. The buboes, tumors, &c.; swelling of the glands situated in the groins, with difficulty of walking, followed by red, hard, and very painful tumors, or abscesses; they are generally caused by neglected chancres, or those which have been treated with caustics, or irritating ointments, or lotions universally prescribed by ignorant physicians and quacks.

N. B. The above two classes embrace the first order, and the remaining two following classes, embrace the second order.

THIRD CLASS.

The progress of the disease on the muscles, nerves, glands, skin, &c., is manifested by :

1. Consecutive ulcers and chancres; they unfold themselves far from the seat of the first infection, attacking the gland of the penis, the prepuce, (foreskin of the penis,) the gums, palate, nose, and eyes, producing fistulas, also in the anus, bladder, &c., and the

affected parts are corroded to such a degree as makes it necessary to have recourse to artificial palates, eyes, nose, &c., and to the use of probes, catheters, &c.

2. Eruptions and postules of the skin; which in appearance are farinaceous, flower-like tetters, scabby pimples, abscesses on the legs, arms, and all about the body, bluish black spots on the skin, itching, blotches on the face and neck, crown of Venus, the venereal itch, &c.

3. What in French is called '*Les fissures, rhagades,*' &c., which appear at the fundament, on the hands, between the toes, preventing one from riding on horseback, walking, or remaining seated any length of time, &c.

4. Swelling of the glands of the neck, and groins, of the tonsils, of the liver, spleen, of the womb's neck, and producing dropsies, complaints of the lungs and vitals, venereal phthisic, consumption, &c.

5. Vitiated generation; as scrofulous children, weak and full of humors, lame, hump-backed, rickety, pale, bloated, &c.

6. Venereal vegetation; such as cauliflowers, warts, and other and similar disgusting excrescences, many of them so well named and understood in the French tongue, as *condylômes, crête du coq, verrues, champignons, framboises*, &c.

FOURTH CLASS.

The ravages of this disease on the periosteum, the bones, their marrows, on the nerves and tendons, and on the hair and teeth, manifest themselves by:

1. The inability to sleep, and nocturnal pains in the bones, limbs, and muscles; rheumatisms, sciatica, gout, paralysis. It is seldom that these distressing effects are accompanied by apparent inflammations, but they are manifested only by a spreading of a vicious spongy surface, and a disagreeable and singular appearance and feeling, &c.

2. Swelling of the bones, as the exostosis, periosteum affinities, gummy tumors of the peritonæum, abscesses in the marrow of the bones, and their enlargement or exfoliation, &c. These complaints show themselves, especially in the skull, legs, breast, arms, &c.

3. Rottenness of the bones ; which causes the loss of the smell, by caries in the bone of the nose ; deafness, by the dryness or corruption of the bones of the ear ; exfoliation of the bones ; fistulas, caused by the suppuration of the bones ; loss of flesh, deadness and falling off of the hair, eyebrows and eyelids ; premature old age, marasmus, difficulty of articulation, &c.

CONCLUSION.

The bewildered sufferer, under either of the characteristic forms or stages of syphilis, as defined in the above classifications, but more especially if laboring under those aggravating symptoms described in the third and fourth class, would be also liable to become much afflicted in his mental faculties. His fast impairing memory, intellect, and will, soon will sink him beneath a rational man ; and the horrors, degradation, miseries, and hopelessness of his desponding heart, gradually increasing, he is soon brought to suffer the melancholy agonies of an untimely death.

To those who are thus depressed between hope and despair, groaning with bitter disconsolate tears, lamenting their past transgressions and present fate, abandoned by all, and weltering in this loathsome lazar-house of corruption — is presented this faithful guide to health, which surely will soon rekindle your hopes, soothe your pains, take away the pangs of your ills, nourish and strengthen your decayed body and harassed mind ; it will, in one word, soon accomplish the restoration of your former days of health, happiness, and comfort. In the perusal of the following pages you will find in Dr. Fontaine a sympathizing friend, a skilful physician, and to your wants a healing balm, the true French Philanthropic Remedy.

ORIGIN OF THE SYPHILIS.

From whence comes the pox ? Is it by the French physicians considered a new disease in Europe ? No ; history says, and the most instructed affirm, it is a degeneration of the leprosy, which covered all the Christian countries in the twelfth and thirteenth centuries ; since, under the reign of Louis VIII., in 1225, there

were, according to ancient writers, nineteen thousand hospitals designed for the leprous. There are still a great many who believe that this disease was imported from the West Indies, by the fleet of Christopher Columbus. However, we find among the Roman authors * evidence of the existence of contagious affections of the genital organs, similar in all respects to the syphilis of our own day. If we carry our researches still farther back, towards the infancy of the world, we see in the books of Moses a frequent allusion to such and similar diseases, and a very exact description of the virulent gonorrhea, which rendered those who were tainted with it unclean, as also any person or thing that they should come in contact with. *Vir qui patitur fluxum seminis, immundus erit; omne stratum in quo dormierit immundum erit.*† Besides, the venereal complaint was known, from time immemorial, among the Hindoos, the Egyptians, and the Africans also. From the earliest times, the Bramins possessed a knowledge of curing it. Why might it not have received its birth in those fruitful countries, where all traditions agree in placing the cradle of mankind? and why could it not have been spread, as was the leprosy, to the four corners of the earth, by the same people among whom we trace the foundation of our worship and of our laws?

CAN THE SYPHILIS MAKE ITS APPEARANCE AMONG HEALTHY PEOPLE?

A noted physician of Paris, and the public records, certify that a young girl, only twelve years of age, deserted her home one day, and, as she feared her mother's threats, she went and concealed herself under the protection of a woman in the neighborhood, who kept a workmen's boarding-house. One of them enticed her to his chamber, seduced her, and did violence to her. He soon made known his base and brutal conduct to his comrades, who, one by one, did not fail to profit by his hellish example; so that, in three days, there were six who thus abused this helpless victim. At last she was detected by the lady of the house, who, through a friend,

* Juvenal, sat. ii.; Martial, at the 7th and 9th volumes of his Epigrams

† Leviticus, the whole of chap. xv.

had her conveyed to her mother, under pretence of having found her in a convent, where, it was pretended, she was conveyed by the seductions of a priest. She was immediately confined in a small chamber, to which no one had access but her unsuspecting mother. She complained, a few days afterwards, that she suffered great pain in emitting water. She was visited by a physician, who declared that she had an acute venereal gonorrhea, and, fourteen days afterwards, there appeared a bubo on her right groin. This new symptom was a convincing proof to her afflicted mother, and the unhappy girl was constrained to tell all that had passed since her flight. A complaint was immediately entered against the men, who were visited by order of the authority; but they were all found, as the report says, pure, healthy, and clean.

Dr. Weizemann, physician of Bucharest, supported by the authority of the oldest physicians, asserts that similar infections very often break out spontaneously of their own accord; and that he has treated gonorrheas, ulcers, chancres, buboes, &c., &c., with the greatest success, by using anti-venereal remedies, when the diseases had resisted all other treatment, even when they had been contracted during the first night of marriage, and when the youthful health, virginity, and purity of both sexes were undoubted.*

Among animals the same causes produce the same effects. An avaricious farmer, wishing to make a greater profit, by increasing his stock of horses, made use of his stallions several times a day, which did not fail to exhaust them. He brutally undertook to rekindle their fiery instinct by means of stimulants, and the tincture of Spanish flies; but soon they were taken with malignant ulcers, and putrid discharges, which rendered them entirely powerless.

After the foregoing statements, it is easily seen how copulation, between two healthy persons, may be followed by venereal symptoms. It is not uncommon with ardent hearts, and in cases of too frequent embraces of love, that inflammations arise, a running discharge takes place, and ulcers appear, of the most contagious nature. Small ulcers will succeed too often repeated lascivious pleasures, even when copulation does not take place. In the Oriental empires, the first enjoyments of wedlock are almost invariably followed by a train of similar maladies. The menses, at

* Journal Comp. des Scien. Med., page 376.

certain periods, often contract irritating, acrid, and contagious properties. It is also often the case, that women, otherwise in perfect health, infect with disease all persons who have connection with them, especially after lascivious excesses, intemperance at the table, and the excitement of stimulus. It is also worthy of notice, that a person may be in the habit of cohabiting with a woman, and both parties may enjoy health, whilst if a stranger have intercourse with her, he contracts a violent disease: *attamen nihil fit à nihilo*.

INVASION IN EUROPE.

The most terrible period at which this plague exercised its ravages, was at the end of the fifteenth century. It often terminated in death. Not considering it a new complaint, the physicians of that time attributed its cause to the temperature of the season, to the overflowing of the rivers, and to debauchery, which was continually increasing. Others thought it to be a divine punishment. The astrologers of the day, who were held in great veneration, found the cause of it in a comet, and the conjunction of certain constellations; without speaking of the ridiculous opinion of those who attributed it to the most absurd notions.

One shudders in thinking, that, at that period, the council of the King of Scotland, at Edinburgh, and the parliament of Paris, decreed, in 1497, that all persons who were infected with this destructive scourge, should be banished from those capitals, within twenty-four hours, under pain of the halter, or death.

At that period it was taken even by inhaling the breath, by the air, and by contact with the outside garments of the infected. Hume relates, that Cardinal Wolsey, first minister to Henry VIII., was accused, in the parliament of England, of having whispered in the king's ear, it being well known that Wolsey was infected with the venereal disease.

HAS THIS DISEASE BECOME LESS FORMIDABLE?

For a long time, opprobrium and dishonor stigmatized the brow of the victim of syphilis, and it was once considered a disgraceful disease; but since it has extended itself into all classes of society, we pity the sufferers, victims to an unfortunate love, without ceasing to esteem them, and reclaim their conduct. Besides, where is the innocent, or the virgin, *de facto*, and at heart, to be found? Who dares to throw the first stone? The virulence of the disease has gradually abated. It being transmitted successively through a great number of individuals, it has become less malignant in its effects, like a torrent whose rapid course over its narrow bed becomes suddenly slackened, as it spreads itself over wide fields, and loses its violence in proportion to the extent of its ravages.

This opinion has a great number of partisans. More than a century ago, Astruc declared that this disease would be annihilated in less than a hundred years; but his prophecy has not been realized. Fracastor gave a much more philosophical opinion upon its strength and duration. 'This affection,' says he, 'may one day disappear, and leave only a slight remembrance, like the ideas we entertain of the leprosy, and reappear, after a length of time; yet, again to be plunged in total obscurity, to make its appearance at a distant period of ages, to terrify mankind, who will look upon it as a new disease, like those great political revolutions, which alternately derange and overturn all the empires of the world. However, in the opinion of the most learned physicians of all countries, the virus is always the same, but, like the effects of electricity, its influence is felt, in a greater or less degree, as the bodies are either good or bad conductors; and if the same barbarous regulations, the same prejudices, and the same mode of treatment existed, there is no doubt that this complaint would once more spread terror all over the world. But, happily for humanity, powerful arms have been discovered to oppose this redoubtable enemy. As varied as the evil itself, are the remedies which follow it through all its different transformations. They detect and seize it beneath the most obscure disguises, and, following its devious windings, never fail to

infuse the healing balm, to attack the deadly sting, subdue its virulence, and finally to root it out from the system. Hence the mildness of these diseases, in the most civilized countries, should be attributed exclusively, not to the degeneration of the virus, but to the prompt attention given to the sick, to the degree of perfection to which the mode of treatment has, of late years, been carried, and, above all, to the extension of those principles of humanity which have happily succeeded to the barbarous superstitions of preceding ages. We no longer expose the unhappy patient in lazar-houses, nor in desert places, far from the pitying eye of humanity; neither do we leave them to die, as the Kalmucks do, with their brothers and children, when seized with the pox, without affording them the least assistance. Persons of both sexes, less slaves to prejudice than formerly, throw themselves unreservedly under the care of the most scientific physicians, and are cured with great ease, and radically, under this new method of salutary vegetable treatment. It is for this reason, that syphilitic diseases, although more extended, are much less violent in the cities of Italy, in Paris, and in London, than in any other capital of Europe. The case is very different in nearly all other parts of the world, around country villages, and more particularly in the United States. Here, even in our largest cities, the greater part of our most reputable and skilful physicians, nay, we might truly assert, the whole faculty, pay little or no attention to these diseases. They visit the sick with reluctance, contempt, indifference, and carelessness. When called upon to prescribe for the unhappy sufferers in malignant cases, they consider themselves authorized and bound, instead of using soothing language and comfort, to cruelly aggravate their sorrows and torments, and the poor unfortunate victims of licentiousness and deceit are thus unmercifully treated. Alas! many physicians, justifying themselves by a false, uncharitable, and absurd popular indignation existing, especially among the female sex, and by the barbarian feelings of friends and acquaintances, and of the superstitious Christian, the hypocrite, and the bigoted minister of religion, leave patients to their merciless fate, to suffer from the dreadful effects of this loathsome disease, that, by this conduct, they might render themselves applauded as the chosen instruments of the Most High, believing they were destined by Heaven to

punish the unfortunate victims, rather than relieve the sufferings of humanity.

But the whole is not yet told. The wretched patient discovers, when too late, the effects and irreparable consequences of his licentiousness and debauchery, and looks forward to the silent tomb as the only efficacious balm for a body exhausted by torments, and a spirit excited by despair, with the gloomy retrospections of shame and sorrow. Abandoned by his friends and the profession, and a prey of fast accumulating symptoms, which threaten dissolution and death, he hastily, and as an ultimate fatal resort, applies and calls for relief at the portal of insidious flattery. He is addressed in circumventive cards and circulars, and in the daily papers, by the imposter and pretender, the quack and hundreds of unprincipled men, not less than by the ignorant and outcast physician and empiric. An alarming number of these men, so dangerous to society and to the moral laws, and so pernicious to human life, proclaim, through these deceptive prints, peace, courage, antidotes, and health to the sick and the afflicted. To the votaries of a voluptuous life, and to the victims of secret maladies, they address themselves, as the true benefactors; urging their flight from the wrath of charlatanism, and inviting them, with the most pathetic entreaties, to their pretended benevolent care. Thus adroitly they insinuate themselves into confidence, allay the fears and apprehension existing in the mind of the sufferer, revive his hopes and cheer his spirit, and with the assumed gravity of experienced physicians, warrant to him a certain and speedy cure, by virtue of their pretended valuable nostrums. Entrapped in the fatal snare, the deluded patient discovers, when too late, that he has added to his sins and reproaches the torments of new diseases, and that he has drank repeated draughts of poison, which never fail to destroy the bliss and comfort of life, surviving for a victim to the worm which never dies, and is for years a prey of excruciating anguish, until death puts an end to his miseries.

One word more, for the sake of humanity. What is represented in 'The Awful Disclosures in Real Life?' See, in the Index, 'A Philanthropic Tour through the United States,' in which a feeble narrative, and an imperfect outline of facts and truths are given, which are perfectly applicable to the above self-constituted M. D's.

There is not one among these traffickers in falsehood, these blood-thirsty, avaricious, treacherous, and murderous mongers of human flesh — no, not one — but has given a public exhibition of their evil designs, ignorance, and criminal practice. Each of them is guilty of manslaughter, if not of murder; and in Germany, Italy, or France, and even in many parts of England, their hard-hearted temerity would bring them to condign punishment, forfeit their liberty, and drag them to prison. Not so here. Unchallenged, in the open light of day, and under the wise laws of the land, intended for the suppression of such crimes, these unprincipled men scatter their pestiferous influence, and their poisonous draughts, and the arrows of death, where even the silent recesses of virtue and modesty seem to be protected. Certainly, there is not to be found a respectable and intelligent physician, but will assert, that hundreds, nay, thousands, are the double victims of lascivious love and fornication, and many wives and daughters are innocently led into snares by the fatal security furnished by these demons in human shape, and the encouragement given by this cast of men. They are the direct instruments of corrupting the laws of nature, of degrading the human species, and of degenerating the coming offspring. Thousands there are, who fall hopeless victims to an imperfect cure, in consequence of having added to or substituted for this concealed plague, a train of diseases and consequences, worse than the contagion itself. It is ascertained and admitted, that nine tenths of the professional visits to the sick, which are made by each and every physician of our large cities of the Union, are in cases of a chronic character, and in consequence of former mercurial or poisonous treatments, administered by the scores of villainous quacks and pretenders of the day. The Hunter's Red Drop is one of the most insinuating poisons ever invented by the exterminating angel. It is the most dangerous and sure destroyer of the human constitution, and rarely can be modified in its progressive influence; as, once introduced into the system, it is difficult entirely to remove it. Any one who is acquainted with the effects of *mercurial corrosive sublimate*, which is the only powerful and active principle contained in it, nay, the sole ingredient in a liquid form, will assert this truth; and, for the satisfaction of the ignorant, we refer them to its unhappy partakers, or to the learned Faculty and Boards of

Health. So it is with all such applauded medicines; and if we analyze the new preparations of the day, which often is done, in all are to be found this empiric poison. This is the principal dangerous mineral, though more than a half dozen venoms, not less pernicious, may be enumerated, which constitute the alpha and omega of every *nostrum*, and is almost exclusively relied upon by our pox practitioners, who, under the conspicuous banners and signs of Celsus, Hippocrates, Galen, Colleges of Health, &c., have established their clandestine places and circuitous offices, with their assumed insignia, or names of the most noted Carpenter's, Clover's, Gregory's, Ralph's, Evans's, Hunterian Dispensaries, &c., with their hundreds of coadjutors, whose injuries are deeply felt through the community, and rapidly, daily increased in the cities of New York, Philadelphia, Baltimore, Boston, and similar large maritime places, and the surrounding country. The mode of treatment pursued by them, and their medicines, may, we will not deny, quickly give an apparent relief, and even a superficial cure, in ninety-nine cases out of a hundred; and in many of them, perhaps, no longer leave the least suspicion, but a firm belief, of their radical cure. But, alas! The infection, though soon dried up, is concealed in the system, and the syphilitic virus is driven inwardly, and exerts its ravages at the very springs of life. Soon it assumes a different character, and infects the fluids and glands; the blood becomes impure, and all the membranes and nerves and the vital organs are affected; hence will follow a series of miseries and complaints; rheumatisms will soon ensue, and the scrofula and consumption, or other malignant disease, will terminate existence. The very medicaments which have been used, will surely bring forth, independently of the venereal disease, a train of maladies from which no mortal is exempt, and from which the patient can seldom fully recover, though his sufferings may be palliated.

Enough has been said to show, to a demonstration, the utter impossibility of obtaining a radical cure of the venereal disease, or even a lasting relief, with such treatment and medicines, and the dangers and certain evils which are encountered. These truths are appalling, and much good will ensue from their convincing power. The best educated portion of the community, and the most skilful physicians will be awakened by the destructive influ-

ence of quackery, to a sense of duty, and will coöperate in their exertions, with the feelings of humanity and pity, for the redemption of those already condemned sufferers by venereal diseases,—leading them out from the devices and temptations of deceptive men, and cheerfully relieving their pains and applying the healing balm to their wounds, and thus snatching them from the eager grasp and influence of quackery and imposition. The joint efforts of the faculty will surely be triumphant in this grand contest; and the strength contributed to this end by the various Boards of Health will be a phalanx strong enough to check the evil, defeat the impostor, substitute truth for error, and virtually, and with effect, overthrow the yet triumphant abuses in medicines. This would be striking the mortal and final blow to imposition, and the radical demolisher of crime, charlatanism, and deceit. The self-styled venereal doctors, their clandestine traps, pictures, books, and false treatises; their mysterious empirical dispensaries of poisons and death; their mystical and mythological poetic style of advertising, and the mighty influence of the bribed press, would no longer foment a false credulity, nor have power to seduce again a well-discerning community. The honest and the worthy professional man, the religious, and those of tender feelings, are here addressed and invited to maintain this doctrine with their patronage and support, and to recommend this new botanical method of practice with the French Philanthropic Remedy,—a good and successful practice, which will afford full satisfaction. As to these diseases, there cannot be a better and surer vegetable antidote. It will be a positive and speedy remedy in all similar maladies, and also in those which arise from an imperfect treatment or deleterious medicines.

CHAPTER SECOND.

LOCAL PHENOMENA ; INFLAMMATION OF THE MUCOUS
MEMBRANES.*The Gonorrhea, or, the Clap.*

This disease, also known under the names of *gonorrhea impura*, *maligna*, and *syphilitica*, *virulenta*, is distinguished by an opaque mucous discharge, of a greenish yellow matter, from the passage of the urethra. The emission of urine is then accompanied, to a greater or less degree, by a sensation of heat and burning. Whatever may be the cause of this discharge, the dangers attending it are the same, since the discharge is produced by ulcers existing in the aforementioned passage. This disease, called the *fluor albus malignus*, is not the pox, but may soon assume all the symptoms of it, unless proper means are taken to prevent it; above all, care should be taken not to drive back, at first sight, the early symptoms of disease, by injections or astringent preparations, or the nostrums of the day, in which there is always combined, in a disguised form, acting mercury, or a similar deleterious drug; for repentance will always follow such a course. The gonorrhea varies in its symptoms; sometimes it is so mild that the patient is only aware of it by a slight itching, or a hardly perceivable jelly-like moisture proceeding from the penis, the orifice, or from the stains which the discharge makes upon the linen. But the most general indication is a violent titillation of the extremity of the penis, which is very painful at the emission of urine. Soon, a slight, thin, watery discharge gives premonitory notice of additional pain, and causes frequent erections, the number and length of which are increased by being warm in bed, and often produces involuntary emissions of semen, which exhaust the system. Then, sleep becomes disturbed; the groins and testicles assume an inflammatory tenderness and soreness, which indicate a virulent gonorrhea, accompanied by what is, vulgarly called *chordeè*. By degrees, the discharge

changes its color; the pain slowly abates, and the inflammation disappears, provided the directions for taking the Philanthropic Remedy are exactly followed. See the Directions.

OBSTINATE CLAPS, OR ANCIENT GONORRHEA — THE GLEETS.

When a palliative course of treatment has been pursued, the pains caused by the erections and in the emission of urine are very much abated; but the discharge continues. In this state it is not always contagious, but upon the least excess or carelessness the disease again assumes its most violent form, and often on the second appearance women are wrongfully accused, who enjoy perfect health. The individual who is infected with it may easily be cured, if he will follow exactly the treatment prescribed in the directions of the French Philanthropic Remedy, and not stop until he has used enough of this Vegetable Anti-Syphilitic Panacea to insure him a perfect recovery; that is to say, it should be continued till the discharge has entirely ceased for two or three weeks, and the symptoms disappear. By this means a radical cure is guaranteed, since this treatment has arrived at a degree of mathematical certainty. But let not the patient flatter himself with imaginary hope, because he has only a slight discharge, for though he may try every palliative remedy, of his own prescription or of any venereal doctor, he will not be radically cured; and an injection, or the application of bougies will only serve to hasten the contraction with which the passage of the penis is threatened; for, although this gleet is mild, or appears seldom, even only one day in a month, yet it is evidence of the existence of an ulcer, and indicates an inflammation which is not yet healed, and that the passage of the urethra is infected. Nothing but the Philanthropic Remedy will effect a perfect cure.

THE WHITES IN WOMEN — MODE OF TREATMENT.

Ladies are often really ignorant, yet many too frequently hide from themselves the real cause of the whites. The reason that the greater part are in profound ignorance respecting the nature and causes of this complaint is, that they will not call to mind what happened to them in their younger years. If many of them would thus seriously reflect, and call to mind the impress received by immoral companions and exciting, lascivious feelings, their first self-abuse, condescensions, and acts when at school, their indulgence in immodest and impure imaginary thoughts, their imprudences committed at the period of their courses in their wedlock life, at their hymenial duties, at the time of gestation, or at the period of the secretion of the milk, surely they would soon trace out the causes and real nature of their pretended whites, which in reality is a complaint which at times may be contracted by the man who approaches them, and draw on them marked and justly merited reproaches. This disease, so common in large cities, is almost unknown in the country; hence it is not a law of nature. It cannot be too much enforced on the mind, that care should be taken not to be deceived in the nature of this affection. When this discharge, instead of being limpid and clear as water, is thick and of a greenish yellow, then wretched will be her fate who does not get rid of it. This affection is at first only rather inconvenient. The patient feels a sense of pulling and pains in the stomach; the complexion becomes sallow, the appetite is gone, she loses flesh, her limbs are shrivelled or bloated; dull, heavy pains are felt around the womb and the lower part of the belly and back, thus realizing severe tortures. It is well known that the whites may terminate in gonorrhœa, which requires corresponding treatment. If the whites are not cured before the change of life — the critical age of forty or fifty years — the fearful spectacle of an unhappy woman, without the smallest chance of hope, will be the consequence, and she will sink by degrees from the effects, perhaps, of an eating cancer, or ulcer at the matrix. The Philanthropic Remedy is still the only one that should be used in this alarming disease.

By unremitted use this remedy has and will effect the most extraordinary cures. It has the merit of soothing pains as by enchantment; it checks and prevents the discharge, and every inflammatory symptom of the external and internal secret parts.

The fine, brilliant complexion, the vermilion tint of the skin, the air of freshness and health, all conspire to impose on persons not initiated in medical science and experience, when deciding whether a woman is healthy or infected with syphilitic taint. But these very appearances too often are calculated to lead into error and deception. Yes, such is the case perhaps in that fresh and brilliant beauty, whose melodious voice captivates and enchants our senses; in those theatrical queens renowned for grace and agility; such is perhaps the case with that prude, whose false and pretended piety or modesty attracts the electric fire of love and passion; of her who when addressed, with downcast eye betrays an affection, whose voice trembles and whose cheeks reddened at the slightest liberty, and shows an awkward shame at her companions' address, and blushes at the introduction of a well-intended proposal. Nevertheless these identical ladies, so charming and thus adorned, by nature or deceit, often, and most commonly, carry in their bosoms the knowledge and sorrows of being the victims of the hidden germ of this disease, though one and all may positively deny feeling the least inconvenienc. It is not then to be concealed from ladies, that often nature hides, as a volcano, the poison from their knowledge, not less than the imminent dangers of a sudden eruption. Apparent health inspires their confidence, and instigates excessive boldness and indulgence. Soon, however, the scene is changed. They will surely be led by degrees to that state so fatal to their security. Health will become impaired, and their moral tranquillity forever lost. An author has justly and poetically said: that the '*syphilitic serpent* is generally concealed beneath the whites of the fair sex.'

Such are but too often the sad consequence of unlawful indulgence, self abuse, masturbation, pollution, and disobedience to the express commands of God! Health, beauty, and the ardor of youth, all conspire to excite the passions. Instead of subduing their impetuous course and keeping passions within bounds, in their proper channel, according to the dictates of morality and

religion, women suffer themselves to be hurried on in the flowery paths of temptation, till they have gone too far to recede, and only awake to the sense of a fatal error, when too late to restore the virgin purity of former thoughts and affections. Although in the sight of the Almighty all are equally responsible for 'the deeds done in the body,' yet in the partial judgment of the world, a degree of toleration is shown to man, which his free and open intercourse with society seems to exact; but 'when lovely woman stoops to folly,' when she leaves the little sanctuary over which she presides, to follow the impulses of a deceitful heart, the stain upon her honor is indelible, the unsullied purity of her mind has fled forever, and the foul 'plague spot' is making fearful inroads upon the constitution of the frail and beautiful being, who looks around in vain for that indulgence so readily extended to her equally guilty partner, and finds no consolation, save in obedience to the will of Him who bid her 'go and sin no more.'

The mode of treatment for the whites is explained in the author's Treatise on Female Complaints. See the index of the Book of Prudential Revelations. As the discharges often partake of vicious humors, ladies should consult the treatises, and follow the prescriptions. Surely they will soon be strengthened and refreshed; their whole systems will be purified, and health will be the crown of their efforts.

INFLAMMATION OF THE TESTICLES.

Every thing which tends to abate the gonorrhea, or running, before the germ of the disease has been destroyed, is highly improper, and will cause the disease to change, or partly remove its locality back towards the groin, and there terminate in buboes, the pox, pimples, and ulcers around the penis, and inflammatory swellings of the testicles, which in a short time increase to four or five times their natural size. Fever sets in, the pains are very acute, accompanied by a heaviness of the reins, and pullings of the spermatic cord, corresponding with the swelled testicle. This happens when unexperienced men and pretenders have recourse to strong purges, injections, mineral medicines, powerful ingredi-

ents, arsenious and mercurial preparations, and other violent and not less mischievous remedies, invented by quacks and charlatans. When the testicles are in such a state, relief may be obtained by applying twenty to thirty leeches around them, and by freely drinking a tea of pearl barley and dog-grass. Afterwards apply the 7th *Receipt* of the Directions of the French Philanthropic Remedy, and poultices of linseed flour, and when the pain is abated the poultices are to be made with mill-mountain or purging flax dust. The *Receipts* 7th or 8th of the directions laid down in the French Philanthropic Remedy must be followed, and the patient kept strictly confined in bed; and in a few days all signs of the complaint will vanish, provided the instructions and directions of the Philanthropic Remedy, in regard to the internal and external treatment are strictly adhered to.

GENERAL INSTRUCTIONS.

Regimen.—Soon as the patient suspects or perceives the approach of gonorrhea, or any of the first symptoms of a syphilitic nature, he must diminish his food, abstain from coffee, beer, ale, cider, wine, brandy, and all spirituous or fermented liquors; also raw food, or such as has been preserved by salt, vinegar, or spice. In all cases, but more especially of the elap, he should neither dance, nor ride on horseback, and should avoid all excesses of every kind. This mode of regimen will not prevent one from attending to his daily vocation, provided care be taken to avoid all excesses of cold, heat, dampness, and fatigue. This treatment may be followed at all seasons and in every climate. In the directions and pamphlet accompanying the French Philanthropic Remedy, the rules and prescriptions to be adhered to will be more fully described. In all cases, baths may be used, but the patient should always abstain from injections and violent medicines and mercury, which never will remedy or give lasting relief, but are calculated to destroy the sick person rather than his disease.

MODE OF TREATMENT OF GONORRHEA, THE CLAP, EITHER
SLIGHT OR OF A MALIGNANT NATURE, AS THE OBSTINATE
GLEETS, ETC., ETC.

At the first appearance of a discharge or gonorrhea, of whatever nature it may be it will be prudent to wear a truss, and take the Philanthropic Remedy, in such doses and at such a time, as explained in the directions by which the medicine is accompanied. This remedy is to be used also as a wash, all around the private parts, according to *Receipt 6th, Rule 3d*; but when the parts are very sore, follow *Receipt 7th*, prescribed in the directions. These diseases are obstinate, and difficult to cure, only because they are generally neglected, and improperly treated. If carefully and strictly attended to, the duration of the complaint may be predicted with accuracy after the lapse of two or three days.

There are no diseases more inconvenient, more fatiguing, or producing more serious consequences than these; since, from the ulcerated state of the membranes of the urine's passage, will proceed internal vegetation, obstructions of the canal, retention of the water, &c. &c. The patient should immediately commence the internal and external use of the Philanthropic Remedy, which at once neutralizes the acrid virus, and, by continuance in its use, in a short period, the discharge will be terminated, and the system purified from all infections. It must be continued till the virus, running, or dropping gleet, is radically and effectually destroyed, and the local and constitutional strength is regained.

But there are so many prejudices to be removed, and so many nostrums in use, that it is rare that the patient fully submits to the proper course of treatment, at the very beginning and first appearance of this disease, or at the very moment there exists a suspicion of having been exposed to its contact. Though the common syphilitic symptoms should never appear, or their presence be retarded for a week or two, one or six months, or even a year, yet, in such cases, the disease will surely, sooner or later, make dreadful havoc, even upon the external organization; while to the constitution, and the internal organs of life, this subtile and poisonous

fluid (even in the mildest venereal infection) acts like a little corroding worm, ravaging all around, and finally destroying the most athletic tree. This is often, nay, almost universally, the case with youth and women, who, being temperate and sober in the general pursuits of life, repose, after exposure, unconcerned in this fatal security.

N. B. — Persons of very delicate constitutions, ladies, and old men, should use the French Philanthropic Remedy, the quantity being proportioned to age, physical strength, and temperance. Children attacked with syphilitic affections should be treated accordingly, with perseverance and care.

CHAPTER THIRD.

INOCULATION OF THE SYPHILITIC VIRUS, PHYMOSIS, CHANCRES, AND ULCERS.

Chancres and venereal ulcers are sores, varying in size and depth, which in men affect the prepuce, (the skin of the penis,) the penis itself, the testicles, the vicinity of the anus, the mouth, palate, gums, tongue, tonsils, throat, the cavity of the nose, &c., &c.; in women the vagina, the inside of the lips pudenda, the neck and internal part of the womb, six inches in depth of the cavity of the vagina, the ovaria, &c., also the nipples, the tongue, and other parts, if the virus come in contact with them. Ulcers and chancres are often the origin of buboes, and every other venereal symptom, and are much more dangerous than gonorrhea. They are easily cured at their first appearance; but care should be taken, and strict attention paid to their nature and changes.

A sore, a swelling, or simply an itching, precede a small red speck, which whitens, comes to a head, and yields a slight discharge, of an acrimonious yellow liquid. The middle of the sore soon becomes hollow and white, whilst the edges are of a pale red color, hard and full; the matter which runs from them changes in

appearance, becomes thick and viscid, and resembles a real pus. Chancres are generally covered with a whitish skin, and, by degrees, they become larger and deeper, and are divided into passive and inflammatory chancres. The latter often cause phymosis, or inflamed swelling of the prepuce, in front of the gland, or a paraphymosis of the gland, (which is the opposite of a phymosis,) and which takes place when the prepuce is drawn back, and forcibly binds the gland, by forming an inflamed and very painful red tumor. The most distressing chancres and venereal ulcers are those situated in the frænum of the penis, upon the tongue, and in the throat.

It is of the highest importance that venereal symptoms should be properly attended to, in due season, on their first appearance, for the fearful results which often arise from the carelessness of the patient, or his unconsciousness of his condition, and the unskillful treatment of physicians, are terrible, if not at present, at least in the future. All the symptoms described by the celebrated Fracastor may, and will, develop themselves successively. Directions for the treatment of chancres will be found in course.

SODOMY, OR UNNATURAL COITION, LASCIVIOUS EMBRACES, AND WHAT IS TERMED IN FRENCH 'PEDERASTIE.'

The consequences of this shameful and brutal indulgence or connection, are very severe, especially with the self-infected, or those corrupted by syphilitic, scrofulous evils, or equally contagious diseases, which cannot fail to bring forth the most serious ulcers and running sores, which are the sure concomitants, and prove most dangerous, from being more deeply seated. The circumstances which may cause their existence being unknown, give them time to make the most rapid progress towards the important organs of life; the bladder, the vagina, the womb, and the intestines become cancerous, and similar deplorable effects may lay the foundation of a new and ulcerous passage, bringing forth disgusting and most humiliating inconveniences, such as fistulas, and other ulcerous orifices, which cause involuntary discharges of the fæces, and often by unnatural ways. Many ladies, afflicted with these diseases, discharge the excrements from the vagina, &c.

SYPHILIS AMONG PREGNANT WOMEN.

A woman infected with this disease may still bear children, and if she be already pregnant, is never free from the danger of infection. It is important, then, to guard against the infection of the conceived infant; but, especially, care should be taken in the use of any medicines, be they vegetable, animal, or mineral, which have the properties of predisposing the system to absorb, not only the poisonous virus, but those very dangerous ingredients themselves. For similar reasons, mercurial preparations should be avoided, which, as is well known to the medical chemist and the scientific anatomist, are the *strongest alteratives* to the disease and constitution, the *most active absorbents* in the glandular system and the lymphatic fluids, and the *sure penetrating poison* to the organs of life, to the blood, the nerves, the bones, and the whole system. It is necessary, both for the mother and infant, that she should be kept as much as possible in ignorance of the real nature of her disease, else other inconveniences will surely follow; and the prudent physician or husband may easily do so. With this exception, the mode of treatment should be the same as at any period of her life. If the Philanthropic Remedy should prove, on account of her situation, rather nauseous, its doses may be smaller, and taken with discretion, *yet* with perseverance, even to the end of her delivery.

SYPHILIS AMONG CHILDREN.

This disease is known by the appearance of putrid white discharges from the eyes, the vagina, the urinary passage, the fundament, &c.; by red spots and little sores on different parts of the body, on the navel, the heels, and between the toes; by swellings around the anus, the neck, behind the ears, and in other places. Certain death may be prevented by the use of the Philanthropic Remedy. If it be a new-born infant, the mother or wet nurse must take the doses; and, after a while, it must be given to the infant itself. Follow this treatment, even for two or three years, or

more, in succession, in the spring, for about three months. The dose must be limited, and reduced in conformity to the strength and general state of health of the patient.

CONTAGION.

The smallest portion of syphilitic poison (as is also the case with the small-pox virus) is sufficient to produce the most serious consequences in every part of the body; but a certain period is necessary for it to be developed; and the interval of time, between the infection and the appearance of the disease, varies according to different temperaments and modes of life. Generally, however, the longer the disease remains concealed in the system before making its appearance, the more serious it will prove in its nature. The clap generally appears from the third to the tenth day; and the chancres, from the tenth to the twentieth. If the infection is not very deep, the disease may be hidden for several months, or even for years. Swédeaur cites the example of one of his friends, who sailed for the East Indies, apparently in good health; but, on approaching those warm climates, after a voyage of several months, he was attacked, before landing, with a violent blennorrhœa (gonorrhœa) and chancres, without having had any sexual intercourse since his departure.

The pox is not a simple affection, attacking a single organ, or part of the body; it is considered as a collective disease, from an assemblage of various symptoms, produced by the particular nature of this virus.

DANGER OF RELAPSES.

Chancres, either from bad treatment or neglect, always produce a general infection, in the same manner as when the running of a real gonorrhœa is suddenly checked. If the venereal poison, applied to another person, is capable of producing a similar disease, with how much more reason should it be expected to exercise its virulence upon the patient himself, since he cannot have a gonorrhœa without the præexistence of a contagious principle? It is

dangerous, then, to suppress it, or to cauterize the chancres with caustic, or any other external application, during the first three or four days of its appearance. On the contrary, the suppuration of the chancres should be favored and promoted.

1. Because this outward suppression does not destroy the infection. On the other hand, all repellant medicines, as mercury, arsenic, &c., act as so many grafts, which rapidly spread, and seize upon the system to the very centre, which soon becomes wholly corrupted.

2. Because it is almost universally followed by buboes in the glands of the groins, or by painful putrid ulcers in the throat.

3. Because the immediate healing which might ensue, leaves the patient in a false security, which generally dissuades him from preventing, by a proper mode of treatment, the general infection, the consequences of which he has so much reason to dread.

BUBOES AND TUMORS.

The bubo is a tumor formed by the swelling or clogging of the gland of the groins and of the neck. Buboes are generally preceded by chancres, which have been neglected, and require the same treatment. The application of leeches, on their very first appearance may be good, and the emollient poultices, made of linseed flour, has generally proved successful. If they have been too much neglected, a suppuration should be promoted by drawing poultices, composed of equal parts of boiled sorer and linseed flour, and use internally, as by direction, the Philanthropic Remedy, for several weeks. Poultices, made of equal parts of scraped common soap and wood ashes, thickened with molasses, is highly approved to bring the swelling to a quick suppuration. At the first appearance of a bubo, and until it breaks, besides the above poultices, the *Receipt 7th* of the Directions is to be applied at the same time; and, as soon as it has bursted, or is lanced, it should be dressed with the *Receipt 9th*. See the Directions.

When the buboes are about to suppurate, let them, if possible, burst of themselves. They should then be slightly pressed, to

facilitate the discharge of the pus. Then fill the opening, to prevent its closing, with lint, soaked in cerate. See *Receipt* 9th.

The bubo, being already opened, should be dressed, morning and evening, and covered with a slight layer of the same cerate, at the same time continuing the internal use of the Philanthropic Remedy, and freely drink of water highly sweetened with honey, or syrup of capillary, or gum arabic, or any of the drinks recommended in the directions.

If the glands, instead of becoming inflamed, continue hard and clogged up, without being painful, under the influence of a few of the above-named poultices, and of *Receipt* 6th, then, besides the liniment, plasters of hemlock and nightshade should be applied.

OF PUSTULES.

Pustules are very little tumors, having the appearance of pimples, either dry or humid, with copper-colored spots, which indicate an old infection. They break out in the same spots as the chancres, all around the genitals, penis, thighs, and anus, and also between the shoulders, and, indeed, in every part of the body. The mode of treatment should be the same as recommended in the Directions of the Philanthropic Remedy.

VENEREAL EXCRESCENCES.

These are fleshy excrescences, which grow in the throat, the nose, the surface of the glands, and of the prepuce, or around the fundament, the lower belly, (pudenda,) the vagina, &c. From their form and size, they are called by professed charlatans under different names. These affections only yield to proper treatment and the Philanthropic Remedy, they being of an old venereal nature. They should likewise be dressed. See *Receipt* 8th or 9th of the Directions.

OSTEOCOPUS — PAINS.

These pains are seated in the bones. They are shooting, and very acute. They return at intervals, and are particularly troublesome at night, being augmented by the heat of the bed. They may be felt in all parts of the body, but especially in the loins, the small of the back, the articulating bones of the throat, the bones of the skull, and of the limbs. By internally taking the Philanthropic Remedy a cure will be effected. There should be a gentle friction on the insides of the thighs, on the back, and on the loins. See *Récept* 7th, in the Directions.

VENEREAL EXOSTOSIS.

These are morbid enlargements, tumors, or inflammations of the bony substance. This disease generally attacks those bones which are covered with but a small portion of flesh, such as those of the skull, the under jaw, the breast bone, and the bones of the legs and arms. To effect a cure, the same internal and external treatment should be adopted as for the buboes and excrescences, rubbing the affected parts thoroughly several times a day.

VENEREAL CARIES.

Caries are real ulcerations of the bones, which become soft and hollow, and yield a purulent matter, of a very putrid and fetid smell. If they break out in the head, they may cause deafness, blindness, cancer of the nose or in the nasal cavities; also a failure of the intellectual faculties, total insanity, and death. It is well known that the old method, by the use of mercury, always caused a failure of memory and of the mental faculties, especially when often resorted to; and it was by impairing the bony substance that this medicine produced such fatal results. The treatment for caries is always protracted. The Philanthropic Remedy must be

used with perseverance, also follow the Directions in *Receipt* 7th, and if they are broken, dress them according to *Receipt* 9th. See Directions.

SYPHILITIC HEADACHE.

This is an obstinate and periodical complaint, which resembles nervous headache. It is a serious complaint, and is caused by bony exfoliation, or excrescences on the inside of the skull bone, and on the brain, which becomes impaired and inflamed. To cure it will require the internal use of the Philanthropic Remedy. Several weeks will often elapse before its intensity and duration abate, but at last it will be radically cured.

SORE THROAT.

All relapses or repulsions of the clap, chaneres, &c. may terminate in ulcers of the throat. For several days previous, a sense of irritation is felt in the back part of the mouth. The pain gradually increases, and, upon examination, large ulcers will be found to have caused a redness of the tonsils, the fauces, and the whole mouth, the roof and curtains of the palate, the root of the tongue, &c. Then, by their inward progress, they arrive at the bones, between the nasal passage and the mouth, which become rotten, and occasion their partial or total loss. Hence all the food passes into the nose, and causes a great alteration of the voice. The Philanthropic Remedy, with proper care against eventual accidents, will always, in time, effect the cure of these corroded parts. This Remedy is also to be used as a wash, or a gargle, as prescribed in *Receipt* 6th. But such are the sudden progressive ravages of similar ulcers, that it is often necessary to have recourse to an artificial palate or nose, of gold, silver, or platina. The color of these ulcers is a dirty gray, with a darkish red circumference; the edges are slightly inflamed and clogged. Frequent gargles and lotions are recommended, with an infusion of the leaves of brambles, or gold-thread, damask roses, and honey. Often it requires the application of caustics, &c.

In such critical cases, a scientific, well-experienced physician may be of good service; and here the author offers his services. See his Card and Regulations.

ALOPECIA, OR FALL OF THE HAIR.

The alopecia is a peculiar symptom of syphilis, which often manifests itself in the fall of the hair, and causes perpetual baldness of all the parts where the hair should grow; and, without strict care, may result in the loss of the eyebrows, eyelashes, beard, and all the hairy parts of the body. It is accompanied by a diseased state of the nails and gums, and a total loss of the teeth. The general state of the body is changed, and becomes sallow. A repulsive, sickly, feverish, and fetid smell is emitted, at the slightest perspiration or sweat. The Philanthropic Remedy should be taken internally, and is of the utmost importance; and we can assure the afflicted, that, with perseverance in this treatment, he will slowly, but surely, recover.

TETTERS, AND VARIOUS OTHER SYMPTOMS.

The syphilitic poison may also manifest itself by a catarrh in the bladder, a redness of the eyelashes, pain in the stomach, and the appearance of ulcers and tetters, biles and pimples, wholly or partially covering the body. Rheumatism, gout, and pains, and a thousand nervous symptoms, too numerous to be mentioned, will set in; consumption will ensue; liver affection, dyspepsia, inactivity and contraction of the stomach, derangement of either or all of the vital organs, and death will terminate the sufferings. Yet there is a balm, when these affections arise from syphilitic causes; the Philanthropic Remedy will give relief, and be followed by a certain cure.

SCROFULA, KING'S EVIL, ETC.

It is known that scrofula, king's evil, fever sores, &c., among children, are generally undoubted evidences of the bad health of their parents. The Philanthropic Remedy should be administered through the spring months, during three or four years in succession. It is the same with the rachitis, (spinal diseases, the rickets,) and curvature of the bones; for the degeneration of the syphilitic virus generally produces it. The scrofulous humors, when unbroken, must be treated by the *Receipt* 7th, and if broken they should be dressed according to *Receipt* 9th of the Directions.

CHAPTER FOURTH.

EXAMINATION OF THE VARIOUS MODES OF TREATING
SYPHILIS.

In examining the therapeutica of this disease, it will be seen that a multitude of methods and medicines of various kinds have succeeded, one to another, and been used by ignorant physicians, pretenders, and quacks of all descriptions, who, devoid of moral and social duty, impose upon the suffering in the community, and practice their pretended profession in society. In the fluctuations of the various opinions, which have existed and been overwhelmed by the deluge of oblivion, mereury has still survived, and since the days of Berenger de Carpi, has been considered 'the antidote, *par excellence*, the empirical Balm of Gilead, the physician's buckler.' No sufficient cause, however, has yet been assigned for its use and advocaey, except it is the sudden and magic relief which gives to the poor deluded patient a flattering expectation of an immediate cure. Thus it is, that in the enchanting and fatal repose of the disease, the mercenary practitioner, the monger of human life, and

the cunning empiric, commence their speculations, and succeed for a time, perhaps, in gaining fame, and, through this crafty means, realize a handsome fortune by their efforts. But, alas! on the very verge of expected thanks, and acts of gratitude, on the part of the deceived patient, the volcanic and concealed poison bursts out afresh, with redoubled fury, threatens and shakes his frame, in periodical eruptions, and brings devastation and death. Away then from these destroying angels! let us shun the empirics' nostrums, proscribe their deceitful doctrines, and condemn their wicked practice. Their deceptions and lies, and the appeals to their pretended affidavits and their false testimonies, may never reach your ears nor entice your hearts. But be not deluded; for your own sake, for the sake of your children, for the love of your neighbor, hold in execration and contempt, those mercenaries, who, for gold, trifle with human flesh and life, and, for the thirst of gain, spill your very blood.

Look at the baneful results which mercury has produced! The most exterminating war has, perhaps, never been so disastrous. As far back as the sixteenth century, a celebrated physician, Ulric Utten, who had been himself a victim, states that in the space of nine years, he had been through eleven different courses of mercury, without being radically cured. He says, that, at that period, there was scarcely one patient in a hundred cured.* Physicians of better conscience and greater skill, at all times, have thought to substitute for mercury remedies of a less dangerous nature, and the effects of which might be with more certainty depended on. By turn, muriate of gold has been tried, volatile alkali, nitric acid, phosphoric medicines, pomatum of oxygen, preparations of arsenic, &c. But the time is not far distant, when experience, rather than custom, will prevail, and mercurial and mineral preparations, for either internal or external use, will be forever proscribed, banished, and obliterated, from the *Materia Medica*.

Daily experience shows us, that anti-venereal vegetables, properly administered, always eradicate the most obstinate syphilitic symptoms, without the auxiliary aid of mercury. M. Cullerier, principal physician of the venereal hospital of Paris, gives a cheer-

* *De Guajaci Med.*, chap. 4. Lagneau, p. 205, 5th ed. 1819

ing account of the cures performed since the introduction of the author's vegetable treatment, with the 'French Philanthropic Remedy,' which in every case has proved effectual. If it were consistent with propriety and secrecy, a voluminous catalogue might be brought forth to bear witness of extraordinary cures, to the astonishment of thousands, and of the faculty. In every case which has come under Dr. Fontaine's immediate practice here in America also, we assert, that the patient has in every one of them recovered radically. The wretched, and the innocent, as well as influential persons, have been equally benefited by his treatment. Some of them were for years victims of improper treatment, others were broken down under the corrosive effects of mercurial courses, and too far decayed to be within the reach of any other professional assistance, and yet every one of them have experienced a lasting recovery and health, by means of the Philanthropic Remedy.

PARALLEL BETWEEN THE NOSTRUMS OF THE DAY AND THE FRENCH PHILANTHROPIC REMEDY.

This Vegetable French Philanthropic Remedy no longer needs in Europe or America, an increase of its advocates, as its reputation is already widely established in both hemispheres. Beyond the expectation of the profession, it has never failed in radically removing the most malignant and obstinate gonorrheas, gleet, and every symptom of syphilitic poison and their concomitants, and in the cure of diseases caused by mercury. These are the happy fruits of experience and of the progress of modern improved medicines! This vegetable antidote and purifying panacea, should not be confounded with any of the palliatives of the day, nor with the hundreds of self-styled recipes of the Clovers, Carpenters, Evanses, Gregories, Ralphs, and the thousands of other equally mischievous compounds, which with deceptive language are palmed upon the people of New York, and the other large cities of the United States, and caught up by the morbid prejudices and delusions of the many ignorant believers in them. Thanks, however, to a beneficent and overruling Providence! Neither their prac-

tice, nor their enticing infirmaries and clandestine places of rendezvous, nor their flattering invitations and appeals, deceive men of principle and science, or the better instructed inquirers after truth. Their destructive nostrums and antidotes, and their perfidious, treacherous, and dangerous insinuations, are condemned by public opinion, the Faculty, and the Boards of Health. The most skilful physicians and those best instructed among us, no less than the honest and upright of all classes, teach us the surest theories to be followed, lead us to the fountain of comfort, and warn us against concealed snares. From the very origin and birth of these and similar compounds the classes we have mentioned have done justice to these inventions and their inventors, who, ashamed to appear before the public with their real names, assume a fictitious one. These deceitful compounds have no other effect than directly to undermine the system, and entirely destroy the health and life of their partakers, while not one afflicted with the syphilitic infection, has ever received, or will ever receive from them the least advantage; and while thousands, and tens of thousands of unhappy and helpless victims of these powerful poisons are living witnesses of their dreadful havoc. And yet hundreds are still daily duped by the devices and deceptive recommendations of the newspapers, and fall a daily prey to their delusions. The unhappy sufferer partakes of the gold-prized Magic Phial, and thus enchanted, he safely reposes, until too late, with all the confidence of a child, on the faith of what is stamped on its labels, and the falsehoods of mercenary recommendations. And here that execrable mixture, the RED DROP, and its AUTHOR, the self-styled HUNTER, (*Query*. — Of human flesh?) should not be forgotten. *Query*: Who are the recommenders of these vaunted Drops? Where, and who are their advocates? Who possesses the catalogue of astounding cures? Where are their references? And if a radical cure has never been obtained, where is the individual, who, under its influence, could testify even to the smallest benefit derived therefrom? But not to multiply our inquiries; — to the conductors of these lazar-houses of wretchedness and deceit, to their mercenary and bribed advocates is reserved the honor of solving these questions. Their answers are readily and boldly given by the penny-poets and the press. These are the powerful engines em-

ployed to praise these mysterious nostrums, and with fascinating and enticing language to deceive the unwary sufferer. These are the melodious trumpets which sound the praises and mighty mythological achievements of these and similar dangerous mixtures and pills. Bribery is the sole locomotive power to bring about the result, and the gold prodigally thrown into the coffers of the editors and publishers of these daily papers, will bring forth the desired fruit. Bribes and the prints then are the direct instruments of these fictitious praises; and these publications are the chief recommenders and supporters of this class of men and their nostrums. These remarks may seem severe, but we leave it to the judgment of the intelligent reader to determine whether they are not just.

OPINION OF THE PROFESSION AND THE PUBLIC IN REGARD
TO HUNTER'S RED DROPS, AND SIMILAR MEDICAMENTS.

Nothing could be added to what has already been said in this treatise, to show the evils, the utter worthlessness and dangers of mercurial preparations, amongst which there is not one perhaps, more powerful in its dangerous effects, than these villainous drops, the very pillar of charlatanism and deceit. It is in vain to attempt to conceal their fearful consequences, and stop the ears and soothe the cries of humanity. The numerous fallen victims of these murderous stings should daily reproach the inventor. This mixture is a compound consisting principally of a strong solution of *corrosive sublimate*, disguised under an attractive color, a pleasant taste, and an agreeable perfume. The afflicted are assured of a radical cure in one or two days. The medicine is represented as of a purely vegetable nature, thus leading the sufferer to death; the partakers are assured that under the operation any extraordinary care respecting diet, labor, or exposure to dampness and to the unhealthy changes of the weather, &c., is entirely unnecessary. (See, to this effect, the many publications through the daily papers, the circulars, pamphlets, directions, &c.) This is the doubly shameful course in the traffic, and these are the unmasked facts. All unprejudiced minds, therefore, may

judge for themselves of these DROPS, and then they will readily admit the opposite assertion, that, even with the most simple medicines applied to good purpose, or with no medicine at all, the regimen and diet thus recommended in syphilitic diseases, rarely fail to be fatal to the infected, even those possessing the strongest constitutions; hence the Hunterian doctrine is considered to be criminal, absurd, and dangerous. It has been ascertained by experience that these *mercurial drops* are a compound which cannot cure, but which materially aggravates the disease, by drawing it into the system, and it will in all cases, seriously impair the constitution and general health.

Since the introduction of these Drops, in 1835, Dr. Fontaine has had a great number of patients, who have consulted him after having taken this deadly mixture for a long time, at intervals, without success, but on the contrary creating new diseases; others by these Drops have been strongly and deeply salivated; many had been left in a worse state than before; others again, who had ulcers in the throat and carious bones, became, under the effects of this solution, absolutely incurable by the rapid progress of the disease towards the base of the skull or other vital parts. Of those who apply to him personally and by correspondence, in inveterate syphilitic cases, at least nine-tenths have unfortunately taken this mineral poison, or similar compounds. The author will not enter into farther details to develop all the dark intrigues, and all the falsehoods made use of to get these Red Drops and similar nostrums into notice.

In view of such indubitable facts as these and a thousand others which might be cited, how has any speculator dared to puff up such a drug and sell it for its weight in gold — causing the ruin of so many families and spreading devastation in the community, and transmitting disease to posterity? Not so with the true French Philanthropic Remedy, which is the only one that has stood the test of experience and reason, on its own merits. It deserves the confidence of the public, inasmuch as it is prepared under the immediate direction and superintendence of the proprietor. This Philanthropic Remedy is not brought forth for a speculation, to enrich the dealer. It comes before the United States and the world, by the solicitation and philanthropy of the Faculties and

the Boards of Health of both hemispheres, and by their earnest wish, and with their recommendation, Doctor Fontaine has consented to its publicity. Please read the Philanthropic Pamphlet.

DANGER OF MERCURY.

An observing physician knows that besides the immediate results of the use of mercury, such as nausea, colics, salivation, &c., it always, sooner or later, produces pimples, tetters, a sponginess of the bones, and consumptive hectic fevers, &c. The English surgeons very properly call these phenomena mercurial leprosy, as they are well described by Dr. Mullen.

Mercury is one of the most violent poisons contained in the mineral kingdom. By friction it produces salivation, soreness and sponginess of the gums; looseness, decays, and loss of the teeth. In the form of pills, in the liquid of Van-Swieten and the Red Drops, it terminates in diarrhea and pulmonary consumption; and a powerful dose might produce death, of which there are recorded several awful examples. It is yet fresh in our memory, that when the French ship *Triumph* was freighted with mercury, which accidentally leaked into the hold, more than two hundred men belonging to the ship were attacked with salivation, ulcers in the throat, eruptions, trembling, and partial paralysis. A few years since, Dr. Lefever, and lately, several eminent physicians of France, have published some curious observations, which prove that in many instances it is to mercury that we should attribute many chronic infirmities, pains, rheumatisms, dyspepsia, and organic diseases, pustules upon the skin, small tumors, and ulcerated sore throat. Mercury destroys the vitality of the fluids and blood, impairs the muscular and glandular system, affects the bones and the nervous functions, subverts the whole constitution. It possesses the property of powerful repulsion, alters the natural harmony of the human machine and the organic actions of life; it is an exceedingly dangerous poison, and in many cases it is very injurious, though taken in the smallest doses; even persons in contact with it, or at a short distance from it, quickly absorb it into the whole frame, where it exerts its dreadful ravages.

To give a tone to the organs, to revive them, and extirpate mercury from the system, the French Philanthropic Remedy is the most powerful alterative and depurative, from its threefold action; *sudorific, diuretic, and laxative.*

ORIGIN OF THE TREATMENT WITHOUT MERCURY.

The merit of the origin of the treatment of diseases without mercury, is principally due to the English physicians, who had the charge of the large military hospitals, where the possibility of curing radically all kinds of venereal diseases without mercury has been proved by actual demonstration. William Ferguson, physician to the English army in Portugal and Spain, was the first to induce his countrymen attacked with the loathsome infection of syphilis, to cease the use of mercury, he knowing the serious consequences which it produced, and which often lasted for life. The Portuguese had already ceased its use and were rapidly cured. Four years after the observations of Ferguson were published, they were followed by the English works of Rose, Thompson, Barthe, &c., which established the efficacy of the non-mercurial treatment upon new grounds. They examined into its merits and accordingly proceeded with the greatest circumspection to practice it, and lastly they concluded to adopt it exclusively, as did also Doctors Murray, Evans, Brown, and many other eminent physicians in France, who by its adoption did not witness the appearance of secondary symptoms, perhaps once in twenty cases, and these soon yielded to the same non-mercurial treatment. There was also a similar successful result at the York Hospital, England, under the direction of Doctors Gorden and Guthrie. The latter affirms, after a long experience, 'that all ulcers, at the genital parts or elsewhere, of whatever form or aspect, can invariably be cured without mercury.' This he considers as an established fact, deduced from more than twenty-five hundred observations, either under his immediate attendance, or which have been communicated to him by individuals belonging to different regiments, who had been cured of venereal diseases, of the very worst character, with purely vegetable medicines.

The late celebrated Dr. Thompson, of the Edinburgh Hospital, in his last years, also banished mercury from his practice, and every case, he says, was radically cured, without even leaving the constitution affected. In France, Dr. Richond has published some interesting observations, which give incontestable evidence of the mighty benefits derived from the anti-mercurial treatment upon individuals who have submitted to the common mode of practice, swallowing the mineral poison, without experiencing any beneficial result from it, while their constitutions were to the highest degree impaired from the effects of mercury itself. We are well aware, that in Egypt, and all over the Arabian and Turkish dominions, &c., syphilitic affections, of the most malignant character, with all their innumerable hosts of concomitant diseases, are very common, and that many of the Catholic missionary monks, from the beginning of the Eastern and Egyptian Wars, and at the time of Napoleon, invariably cured them, and are, to the present day, very successful in speedily and perfectly eradicating from the system all diseases of similar origin, by simply using a certain medicine, which they secretly administer under some holy, mysterious name. This trick is practised by them with very imposing ceremonies, of a clandestine nature, which are calculated to impress upon those ignorant infidels an unlimited confidence and a sacred veneration for the priests. These extraordinary cures are presented to their uncultivated understandings as of Divine origin, and as evidence of the truth of the Christian faith, and of the priests' being the direct heralds from God, sent to preach the Gospel's peace and good-will. These cunning monks and Jesuits are thus believed, and readily received by the deluded infidels, as holy prophets and saints, endowed by the Supreme Being with the gift and power of healing the sick and restoring them to health and happiness. The patients, under their treatment, soon become perfectly cured, and are not subject to the least inconvenience, either with regard to diet, or their ordinary occupations. Many of the Asiatic nations look upon it with profound astonishment, and wonder at it, as a new miracle in favor of the Popish faith. But what is most surprising is, that the medicine, exhibited and prescribed by these religious impostors, is no other than a compound of the identical vegetable ingredients contained in the French Philanthropic

Remedy. In Paris, of late years, a great quantity of this Philanthropic Remedy is yearly sold to the missionaries, by the general agent there established, and sent to Smyrna, Constantinople, Cairo, Alexandria, &c. This is the substance of well-authenticated facts, and these are a few of the many deceptive Popish exploits, by which means the missionaries have effectually demolished, in many instances and many places, the absurd doctrines of the Mohammedan Koran; while in others, they have been weakened, and thousands are thus induced to the Christian embrace, and added as new trophies to the Romish Church.

In 1820, Dr. Hennen published some synoptical tables, which are highly esteemed, on account of their precision and authenticity, upon a great variety of venereal complaints, cured by the same vegetable method. Professor Pinel has well said, that this disease is cured by the efficacy of botanic medicines alone; and this and similar complaints ought to be enrolled in the class of chronic diseases, and be treated as such, as Van Swieten has proved by the most remarkable examples. Is it not well known, says he, that galley convicts, infected with venereal diseases, are cured by the simple use of a vegetable regimen, and by the laborious exercise of their daily task?

CHAPTER FIFTH.

TREATMENT OF THE SYPHILIS BY THE FRENCH PHILANTHROPIC REMEDY.

Thousands of cases have been followed by the most happy results, without a single exception, within the author's own practice, with the use of this medicine alone; and innumerable cases, which have fallen under the superintendence of a great number of celebrated physicians, have proved, that the Philanthropic Remedy is the only sure antidote, which will radically cure venereal diseases, either recent or of long standing. Its valuable prop-

erties have obtained for it a universal reputation, the praises of the most honorable newspapers and periodicals, and the unanimous suffrage of the physicians who have used it, even in the most hopeless cases, with unexpected success. (See the Medical Journals of our largest cities.) This testimony proves, that there is no syphilis, under whatever form or degree of malignity it presents itself, and at whatever period the patient happens to be attacked, which can resist the effects of this single portentous remedy, excepting only in such cases as require surgical operations. This medicine takes the lead of all anti-venereals, and all other panaceas and syrups, set forth with so much display by certain speculators, apothecaries, and pretenders. The greater part of these medicines tend not to cure, but slowly to destroy human life. Such is the result of the boasted mystic sarsaparillas, vegetable extracts, &c., the empirical poisons of which are detected in combinations of mercury, arsenic, iodine, potassium, or other equally mischievous and deadly venoms. All these pretended remedies only serve to conceal the disease, and to deceive, for a time, the attending physician and the patient. The virus, together with the poisonous mixtures, will be absorbed into the system, affecting the very organs of life, when, sooner or later, the patient relapses into a worse state of the disease, accompanied by new and aggravated symptoms, — the effects of such improper medicaments. Many quacks and mongers offer their poisons under pretence of curing, by means of vegetable sudorifics, purgatives, or diuretic medicines. If these pretended remedies were scientifically combined, and destitute of injurious substances, we are very willing to admit the possibility of their overcoming a disease, which, like Proteus in the fable, assumes multiform shapes and changes; nay, more, we assert that no other method of cure could ever be successful, but by means of simple vegetable medicines, free from narcotic, corrosive, or similar properties. We present to the patient the French Philanthropic Remedy, which, besides its purifying nature and healing properties, chemically and skilfully combined, promotes, by its mild, harmless ingredients, those alterative, sudorific, diuretic, purgative, and tonic symptoms so much needed for a radical recovery.

The vegetable treatment, especially with the French Philanthropic Remedy, has had a fair trial, in numerous cases, at the

venereal hospitals of Europe, and it has received the sanction of the learned lectures of the professors of the first school in the world, (France.) Nothing remains to be well convinced, that in order to contend successfully with venereal affections, it is necessary to destroy their vital principle by the following methods:

1st. To oppose them, with such medicines as will neutralize the virus, which, it is well known, is a contagious germ, (*sui generis*,) which unites with the blood and the lymphatic humors of the body, and which must be carried off by the natural emunctories.

2d. To produce perspiration by means of sudorifics.

3d. To excite the urine by the use of diuretics.

4th. To promote the secretions of the intestinal canal by mild purgatives.

To embody these various principles has been the author's aim, and this Philanthropic Remedy was chemically prepared for, and is perfectly adapted to, all these purposes. It is, for this very reason, confidently and exclusively used in all the hospitals in Paris, universally sanctioned by the physicians there, and fully patronized by the public, and generally adopted in all the principal cities of Europe. Its virtues being well known, and the directions for its use being very simple and easily understood, this mode of treatment may or may not be followed with the concurrence of the physician who possesses the confidence of the patient; provided, however, the physician should not be prejudiced against it by rivalry, jealousy, or envy.

As a proof of the superiority of this vegetable method of treatment, we might have published, instead of the practical observations collected by others, an almost infinite number of letters, which we are continually receiving from different quarters of the Union, from persons who have been cured by this Remedy. But the testimony of men, who are strangers to the science of medicine, is not sufficient to inspire an entire confidence in those who are not personally acquainted with the author; hence, we preferred to give reference, for this Philanthropic Remedy, to our best and most scientific physicians of New York, Boston, Philadelphia, Baltimore, and other principal cities of the Union, where this Remedy, by appointment, is sold. They will recommend it without hesitation, as it is already patronized by the faculties, and the

community at large. Those who wish to make farther inquiry, in regard to the author's respectability, veracity, skill, and success, may obtain the information from any individual of the State of Connecticut, and particularly of New Haven, where he resided for thirteen years, and until recently, as he is personally, or by reputation, well known every where in the State, by rich and poor, old and young, male and female.

TREATMENT OF CHANCRES, AND SIMILAR SYPHILITIC SYMPTOMS.

The recent pox comprehends chancres, ulcers, buboes, tumors in the testicles, &c. The patient must follow the regimen prescribed in the direction of the French Philanthropic Remedy, as by *Recipe* 9th, &c. The chancres should be dressed, and if there be any inflammation, let the penis, or the parts affected, be often bathed in marsh mallow's water, or use *Recipe* 6th, of the Directions. To cure these sores, the patient must persevere in this philanthropic external and internal treatment, for several weeks, and drink, during the day, a decoction of sarsaparilla, burdock-root, and bitter-sweet bark; an ounce of each to be boiled in a quart of water, sweetened with honey, and the whole to be taken in the course of two days, and thus continue for three or four weeks. As this beverage is somewhat healing in its nature, there may be substituted for the syrup named in the Directions, *Recipe* 2d. Use, also, occasionally, the solution of gum Arabie, &c. See the Directions. If the disease has already been subjected to a course of medicine, or is of long standing, this treatment must likewise be followed with precision, and continued until the disease is fully eradicated from the system, which often requires two or three months. The same must be done in case of a recent attack, especially if the infection has been violent. Regard must be strictly had to the aperient and purgative means, which carries off such secretions as are detached from the blood and humors of the body, which is a most favorable symptom.

TO OBTAIN A RADICAL CURE OF THE OLD, INVETERATE, OR
OBSTINATE POX.

To cure old cases, even if standing for years, rarely requires more than two or three months. The action of this medicine is so mild that it never injures the delicate organs of the stomach or the intestines, and performs a perfect cure of all excrescences, pustules, fulness or clogging of the testicles, caries, tetters, and all other consequences of venereal attacks, whatever be the constitution or the duration of the complaint. In such cases the Cerate, or the Healing Ointment should also be used, as by *Recipe* 8th and 9th of the Directions. This Philanthropic Remedy likewise cures all obstructions and contractions of the passage of the urethra, without the necessity of having recourse to a stranger, and without any bad result, or the barbarous operation of cauterizing.

DANGERS OF SYPHILIS WHEN IMPERFECTLY CURED.

When a patient has had symptoms of syphilis and been imperfectly cured, or if he has been apparently cured by other means than a vegetable treatment, he must dread a reappearance, or its future consequences, as he has reason to fear it will terminate in an inveterate confirmed lues, or some secondary disease, as pains, rheumatisms, swelling, scrofula, dyspepsia, consumption, &c. &c. To avoid these evil consequences he should use the Philanthropic Remedy exclusively and immediately. This antidote is also recommended to those persons who, wishing to enter the matrimonial state, are not perfectly sure of their radical cure, and who suspect their blood and constitution are yet tainted and infected. Awful would be the consequences, not only to him but to his family and his posterity, should the disease break out afresh with increased virulence, as it will do, when it has been carelessly treated, or absorbed into the system by means of mercury or other poisons, or some vaunted remedy under a high-sounding name, which promises to cure in a few days. The unsuspecting youth will readily adopt

the measures recommended by inexperienced practitioners, and as these remedies give him at first a flattering satisfaction, he thinks himself soon cured and safe, at the expense, however, of always experiencing the most awful effects, and his bitter future regrets are too often followed by a train of humiliating consequences and accumulating sorrows and sufferings. Beware, then, of the deception and ignorance of these men! shun the inexperienced physician, the quack, and the pretender; be on your guard, and mistrust their bold presumptions, their innovations and ready cures,—they are upon an unsound basis—an error as dangerous in medicine as it is in politics. These reformers, after having thrown a new light upon all former opinions, soon relapse into insignificance and contempt. Their operation upon the system may be compared to a volcanic eruption, whose gorgeous splendor has scarcely called forth the admiration of man, when it totally disappears, leaving no traces of its ephemeral existence but its ravages, and the stones and lava which surround its base. This fatal splendor resembles that of medicinal palliatives, and woe to the imprudent patient, who, indifferent to the future, makes use of them. Sooner or later, even after the lapse of fifteen or twenty years, the evil will surely break out again with increased fury, and poison his whole system and destroy his domestic happiness, infecting even his beloved partner and children with this human scourge, and converting his couch of affection and pride into a lazar house of misery and reproach. How many marriages, how many perfect unions have been imbibited with this horrid poison, and how many have been rendered unhappy and miserable by the reappearance of this unextinguished disease.

PRESERVATIVE MEANS.

The French Philanthropic Remedy is the only true Antidote and sure Preventive of Venereal Inoculations.

From the earliest times physicians have thought to find some permanent preventive for the venereal disease, but until the present day their researches have met with little or no success. The

licentious lover, the libertine, and the speculator, have had resort to the most wonderful compositions, and the most vaunted remedies, such as chlorides, essential extracts, mercurial preparations, invulnerable soaps, and the condom wrappers, &c. &c., but these inventions have had their days and followers, though all of them have been stranded on the rock of experience. Every one of these and similar preparations has proved to be so many wiles to ensnare the credulous and deceive the innocent, and each one who has ever used them can testify that, sooner or later, they have been deluded and deceived. Besides, in making use of these preparations man becomes doubly depraved; his taste undergoes a change, nature becomes benumbed and perverted, and in these pretended preventives are generally traced the first causes of the pains he is doomed to suffer, and his punishment is just and in accordance to all law, and derived from the same source of crime. One should then be cautious in putting any confidence in remedies so highly lauded by crafty inventors and quacks, and which induce a blind confidence. Besides, who can ever dream of love, when surrounded by such precautions and fears? As well might one be led to the opera and be forbidden the use of his eyes and ears.

The only proper means, supported by reason and experience, to prevent inoculation, are an habitual and perfect cleanliness, a daily application of partial cold bath to the genitals, and above all to make use of the French Philanthropic Remedy. Its properties as a preventive are undoubted, and have been proved to a demonstration. It destroys the virus and prevents its being introduced into the system. It acts mechanically, *per se, sui generis*, as a powerful absorbent; it attracts the vicious humors, neutralizes the poison, and renders it ineffective. Here, then, the long standing and difficult problem of preventing inoculation and contagion is solved. Please to peruse the pamphlet accompanying this truly Philanthropic Remedy, and we pledge ourselves you will be fully convinced of the truth of its theory. If then there exist reasonable fears of an infection, with this philanthropic means all will be well and purity will prevail; rest assured that the disease will not and cannot make its appearance; there can be no inoculation where this Remedy comes in direct contact with the virus, as it becomes neutralized and inert. As to the boasted impervious *Wrappers*,

every one should know the danger of using them. The indecency, and the brutal, unnatural connection, is marked with infamy, and is perhaps as bad as the Sodomites' crimes. Besides, they break, tear, and become impregnated with the poisonous virus, and though the strictest caution may be observed, as with the smallpox, the millesimal part of a single drop is enough to bring forth the most horrid consequences of this loathsome pestilence. These wrappers, then, will surely deceive, the poison escaping unobserved; and therefore we venture to say, they are, without doubt, the most dangerous preventive, nay, the very sure and true means of infection. A wife is seldom unfaithful, and will not fall unless the husband indulges, or sets an example. Not so with men; and in truth would it not be better for a heartless, undevoted husband to let the wife alone, than to approach her with the cold voluptuousness of a love armed by a formidable array of such deceptive wrappers? In regard to infections, which may be contracted with a mistress, it is as difficult by her assurances to avoid the poison, as it is for a brave man to defend himself against an assassin.

The French Philanthropic Remedy is then the sure antidote, as before stated, and in each and every case of syphilis is the sole preventive of infections of this nature. The author, however, feels it to be a solemn duty to caution his fellow-beings against the abuse of this Philanthropic Remedy, as an antidote, or for preventing venereal inoculation. The rectitude of his intention, in presenting and recommending this medicine, should not be attacked in consequence of the uses to which profligacy may degrade his prescriptions. It is not recommended, nor circulated, nor sold, to aid the libertine in his unhallowed desires, neither is it the aim of the inventor to obtain a profit from a worthless compound; but he simply recommends it as an infallible antidote for the benefit of the virtuous portion of society — for the needy and the afflicted. They are here supplied with an article on which they may unhesitatingly rely in the worst of their exigences and suspicions. It will positively prove of incalculable good, and the sure antagonist and demolisher of man's deceit. It is given to impart comfort and health, to prevent the ills of nature, and to cherish the unbroken lawful rights of conjugal union, affection, and happiness, and not to be converted into a pimp of licentiousness and debauchery.

May it always follow with a mark of infamy, shame, and disgrace, those who have criminally resorted to it for this purpose.

N. B. Syphilis often becomes permanent by successive infections with the same woman, whom the patient has in vain persuaded himself is entirely cured, or has never been sick; hence, when a wife has once been infected, either cure her or let her alone, but never be the dupe of her certificates of health, which physicians may afford her. The same may be suggested to the woman as a caution against her deceitful husband. The French Philanthropic Preventive may, in such instances, be invaluable.

CHAPTER SIXTH.

MODE OF TREATMENT FOR STRICTURES OR CONTRACTIONS OF THE URINARY PASSAGE — DANGER OF CAUTERIZATION.

A sea captain, of strong and robust constitution, and about forty-five years of age, had, at the age of twenty, a gonorrhea, which had not been thoroughly cured. For more than six months the edges of the penis were covered with a cheese-like matter every morning, and a running discharge would soon have followed had it not been prevented with the highly improper aid of astringent injections and lotions, which apparently relieved him, and led him to judge his disease perfectly cured. At thirty-three he was married, and about six months afterward his wife became infected, and in himself he perceived that the passage of the urine was impeded, so that water was voided with small forced and divided streams and spiral jets, accompanied by acute, sudden pains. He thus continued from bad to worse, for a year, until he could no longer evacuate urine but by the unpleasant means of a silver catheter. A physician, an advocate of cauterizing, applied the caustic to the affected parts of the passage, — a highly improper practice, universally followed in France, Italy, and England, but happily of late years unanimously disused. The caustic thus applied to a mem-

brane already inflamed, only aggravated the complaint. The passage was soon entirely closed, and for more than thirty-six hours the patient remained in *statu quo*, between life and death. Half a dozen more physicians were called in, and the professional counsellors decided on the immediate application of forty leeches and poultices. By these means a general inflammation of the bladder and lower belly was prevented and life was saved; but the urine burst through the root of the penis, forcing two new passages, which had assumed the character of fistulas. By degrees, however, both fistulas were cured, and symptoms favorable to returning health had insured the patient of a partial recovery; but the waters were still discharged involuntarily, and the genital organs had lost all strength and vitality; when one of his youthful friends, a former companion in illicit love, advised him, on his own experience, to adopt exclusively the French Philanthropic Remedy. He complied, and after using it awhile, internally and externally, as by Directions, the urine was soon emitted *at will*, and in its natural periodical turns. He followed this treatment for four months, and was radically cured. He recovered his health, strength, and juvenile and virile power, and now he is the father of five promising and healthy children. His wife, as above stated, was infected by him with an obstinate gonorrhea, which became more malignant and chronic, and never was radically cured until she submitted to the treatment of this medicine, to which treatment she, being prejudiced against it, would not at first submit, nor until her husband began to feel the mighty effects of this truly Philanthropic Remedy.

This observation shows clearly the insufficiency of injections, buggies, and caustics, and the dangers arising from them, and which have proved so fatal to thousands. In too many instances death has ensued as the consequence of a too free use of the caustic, or its escaping from the instrument while within the cavity of the penis.

This is but one of the innumerable cases which might be given as an illustration of the utter worthlessness and sure danger of similar remedies and contrivances, while it shows the mighty merits of this Philanthropic Remedy. It has also this advantage, that it subjects the invalid to no inconvenience; it cures old ulcers,

be they external or internal; it finally terminates those chronic runnings, gleans, and discharges, which have resisted many other methods; and radically destroys, with time and perseverance, those callosities which exist in the passage of the urethra.

INFLUENCE OF CHARLATANISM.

Dangers of the Methods of Cure prescribed by persons who are ignorant of Medical Science.

For a long time the cure of the syphilitic disease was left to apothecaries, herb doctors, and empirics, it being considered beneath the notice of medical men. London, St. Petersburg, and many large cities of the European kingdoms, are infected with crowds of crafty quacks, who, without any knowledge of medicine, or title to the dignity of physicians, traffic upon the credulity of the sufferer, the stranger, and the ignorant, who purchase their drugs or recipies for their weight in gold, in the hope of being cured in three or four days, in accordance with the assertions of these impostors. But what shall we say of the scores of fraudulent mongers, pretenders, and quacks, and the almost innumerable hosts of self-styled M. D.'s, abounding throughout the United States? And what can we expect from the gross ignorance prevailing among thousands of our fellow physicians, who, with neither shame nor self respect, array themselves with impostors, and post their names, and establish their clandestine offices with these charlatans, in almost every block of our large cities, prescribing and counselling with all the assurance and gravity of skilful and experienced practitioners? Who then can wonder at their mischievous influence upon the community, and at the evils which we have reason to deplore, when we add that their chief recommendations are drawn from the bribed pen and public press, which exalt their horrid deeds, and highly extol these works of abomination and infamy? To what extent such criminal pursuits are carried, the well informed can determine and the public may judge.

The violence and the corroding power of this pestilent disease upon the existence of man, upon society, and upon posterity, is

truly alarming, and of too serious a nature to be overlooked, without endeavoring to obviate, or at least to suppress and check a portion of its fatal results. When we consider that the evil is daily increasing, from the encouragement given to it by the world of fashion and licentiousness, by the ignorance of physicians, and their false doctrines and pernicious treatment, which have rendered it still more dangerous, propagating it on the unwary and the innocent, and even on future posterity. Impressed with these considerations, the author of these pages has in Europe, and also here, in America, devoted his attention, and directed his researches, during his professional career, to improve this, his new, never-failing method of being useful to suffering humanity. With this view, he determined to indite this little treatise, it being the result of a long and laborious experience; in which the theory of syphilitic diseases, their source, progress, and effects, and the art of curing them, which have been so mysteriously and carefully concealed from an inquiring public, are set forth with equal brevity and clearness, and with all the delicacy and decency the subject would admit.

Hitherto, no medical work has effected this object. Writers, at different periods, have taught dangerous precepts, which a physician alone could expound, and which experience forbids the use of. Others, with scientific views, require a profound knowledge of medicine, in order to enable the reader to understand them; while others, again, give directions for the composition of the medicine to be used, a practice which is, in the author's opinion, a very dangerous one; for, to be well assured of the radical cure of chronic, and organic, and inveterate diseases generally, and especially of syphilitic and other formidable complaints, every physician, especially in America, who is not in the habit of administering remedies at hazard for all delicate diseases, should make use of no composition or preparation of pharmacy, unless he has seen it carefully prepared, with fresh and perfectly good articles, by one whose knowledge, discernment, skill, and correctness, are well known; otherwise the best prescriptions may be of no avail, and may often be converted into dangerous poisons. We boldly testify, that ninety-nine out of an hundred apothecaries of the United States are unfit for their responsible profession. They

have not studied chemistry; nor do they possess the requisite acquirements in regard to botany, and mineralogy, nor the elementary knowledge necessary to qualify them for the practice of pharmacy. They have not received even a common collegiate education; they are ignorant of their duties, and their only skill consists, as in the cases of a majority of our Yankee peddlers, in keen intrigues and speculations; in selling and purchasing, with the gravity of thrasonical ingenuity, whatever article may suit their pecuniary interest, be it good or bad, healthful or deadly, beneficial or injurious.

The daily doubts and errors, which annoy all physicians, in consequence of their patronage of these and similar mischievous laboratories, have rendered our author scrupulously exact, and even severe, on this point; and it is to this precaution that he is indebted for his general success in his method of cure, and which has determined him to establish general depots for his French Philanthropic Remedy, and all his medicines, which are prepared under his own direction; for, having never made a secret of his method and treatment, he can answer in person for their efficacy. Besides, it is his opinion, that a physician, who, in an open, legal, and honorable manner, professes superior skill in the art of healing, and performs extraordinary cures with new recipes of his own invention, should never conceal the name and character of them from his professional brethren, if he wishes to enjoy the well-merited thanks of the Faculty, and the deserved philanthropic confidence of the public.

May the numerous victims of this ravaging pestilence (the syphilis) be governed by the author's advice, and cease to apply for relief to quacks and self-styled doctors, and ignorant medical men; and may they never have recourse to palliative, or mercurial, or other mineral or poisonous remedies, which often, nay, universally, prove worse than the disease itself. Then, and not till then, will the author's hopes be realized, and his labors find their ample recompense in the benefits he shall have conferred upon mankind.

GRATITUDE.

ADDRESSED TO A. DE FONTAINE, M. D.

FONTAINE ! thou art for skill renowned !
Muses thy numerous cures resound.
Thou heal'st the maladies of age,
And stop'st Contagion's mortal rage.
The young, the giddy, and the gay, —
Who oft, by guile, are led astray, —
May unto thee themselves resign,
And find a friend, judicious and benign.
Ye, then, by Bacchus or by Venus tried,
No more your maladies presume to hide ;
But to the Doctor's glorious portal haste,
And stop Disease's dreadful, direful waste !
Fontaine can soon your pangs relieve,
And the sweet bloom of health retrieve.
Thus, in a timely hour, I came,
And gratitude must praise thy name ;
Remembrance ever gladly greet
The day we met in old ' STATE STREET.'
Reader ! to him I recommend you ; —
Do n't miss the number, ' SEVENTY-TWO !'

New Haven, Conn., December 10th, 1833.

PART SECOND.

An Anatomical Review or Synopsis of the Principal Parts of the Human Body, and its Constituents.

ON ANATOMY.

ANATOMY of the human body is that science, through which we dissect and divide the organized substances, and expose the structure, situation, and uses of the parts. We shall give a general idea, and much minute information, respecting the most essential parts of a dissected human body, in the following order: 1st. Of the solid parts of the body. 2d. Of the fluids in general, and separately. 3d. Of the head, neck, chest, abdomen, and their respective constituents, parts, organs, &c.

PRELIMINARY OBSERVATIONS.

Before entering into the analysis and synthesis of the science of Anatomy, the reader should be reminded, that the sciences of Anatomy and Physiology should be considered in relation to their respective attributes, as we intend to apply them, and as herein explained. The distinction between Anatomy and Physiology is this: Anatomy is the doctrine of the structure of the principal organs of life; Physiology is the doctrine of the action and functions of these organs.

The organs and functions of the human body may be divided into three distinct classes to wit: —

1st. The *locomotive* organs and functions; consisting of the bones, ligaments, and muscles. This apparatus gives and exercises a *conspicuous motion*, in which the *limbs* are the chief agents.

2d. The *vital* or *nutritive* organs and functions; consisting of lacteals, lymphatics, fine tubular vessels, blood vessels, glands, &c. These *tubes and filters* exercise only a minute *peristaltic* or *pulsating motion*, of which the *trunk* of the body is the centre and principal seat. The *digestive, respiratory, and reproductive* organs, belong to this class, and are engaged in *preparing, renovating, purifying, and propagating* vital matter.

3d. The *mental*, or *thinking* organs and functions; consisting of the organs of sense; the eye, ear, &c., which, through the communication of the *nervous system*, (which also belongs to this class,) receive impressions from external bodies; the large brain, and the cerebel, or little brain, both receiving such impressions; and after perceiving, comparing, reflecting, willing, &c., its chief office is to throw the locomotive organs and functions, part or all of them, into those actions which fulfil its purposes. The *subtile motion* of these organs and functions is *invisible*, but well understood by the physiologist. They chiefly occupy the *head*. By means of this apparatus, our senses and reason, our thoughts and impulses, are brought into action, and through their medium all connection with external objects takes place. We will mention, also, to our readers, that when, in the course of this work, we have made use of the term *System*, in a physical sense, we intend generally to apply it to a collection of organs possessing the same, or a similar structure. And we make the same remark in regard to the cases in which we speak of the nervous system, which consists of a great variety of organs, differing in shape, size, and location, yet agreeing together in having one common structure. The same may be said of the muscular system; and both these systems consist of filaments, which are the elementary animal solids, and constitute fibres and tissues. Different tissues, so arranged as to form a distinct piece of animal mechanism, and perform a specific office, constitute an *organ*; several of which, associated together, to accomplish a common object, is called an *apparatus*.

Let us now closely and carefully describe the principal parts of a dissected human body.

THE SOLID PARTS OF THE BODY.

There are twelve parts of the human body which are called solid, because their particles adhere to each other, and will not separate by their own weight. 1. The *bones*, which are the hardest, and constitute the skeleton. 2. The *cartilages*, which are whitish in color, and are connected with the joints, to facilitate their movements; or they are added to the bones, to prolong them, as the ribs; or they are placed within the joints, to act as elastic cushions. 3. The *muscles*, or fleshy parts, extending from one bone to another, and which are the acting agents of all movements. 4. The *ligaments*, which are very tough, and, in the form of cords, seem to connect the different parts. 5. The *vessels*, in the form of canals, through which the several fluids circulate. 6. The *nerves*, which are cords connected with the brain, spinal marrow, the spleen; and which are the organs of impressions, and of voluntary and involuntary motions. 7. The *ganglions*, or knots, formed by the interlacing of the nervous filaments, &c. 8. The *follicles*, which are secretory organs, and are seated in the substance of one of the outer membranes, (the skin, or mucous surface,) and which follicles secrete a fluid to lubricate the membranes. 9. The *glands*, which are also secretory organs, differing, however, from follicles, the fluids secreted from them being of greater or less importance. 10. The *membranes*, formed by the cellular tissue, and spread out like a web, lining the cavities and reservoirs, and which form and envelope all the organs. There are two kinds of membranes: the SIMPLE MEMBRANES, comprehending the *serous*, constituting all the sacs, or shut cavities, as of the chest and abdomen; the *mucous*, lining all the outlets, as the air passages, alimentary canal, and the fibres, and forming the tendons, ligaments, &c., &c. The COMPOUND MEMBRANES, which are subdivided into the fibro-serous, as the pericardium, which covers the heart; sero-mucous, as the gall bladder at its lower part; and the fibro-mucous, as the ureters, conducting the surplus water to the bladder. 11. The *cellular or laminated tissue*, which is a spongy structure, forming the framework of the solids, filling up the spaces between them, and serving

as bonds of union or separation. 12. The *viscous organs*, in the splanchnic cavities, as the brain, thorax, abdomen, &c.

Of the Bones.

On examining a skeleton, it is seen to consist of a great variety of bones, differing much in their appearance. They are all admirably connected, with perfect affinity, one to another, by appropriate joints or articulations, well covered with cartilages, &c., &c., which also prevent friction. Each joint is supplied by a deposit of an oily fluid, called *synovia*, which serves a purpose similar to that of oil upon an axletree, or any machinery, making it work smoothly and easily. Physiologists are at variance in regard to their formation; but we hold the opinion, which elsewhere in this work is fully tested, that bones are formed by a specific action of the blood, which deposits a certain transparent jelly where bones are required to be formed, as may be observed in the embryo. This jelly becomes gradually firmer, and is formed into an increasing cartilage, which vanishes as the process of ossification advances. The process of ossification is very rapid in the womb, and its progress slow after birth; and is not completed in the human body till about from the twentieth to the twenty-fifth year. That bones are derived and formed from the blood, or its substance, will not be doubted, when we find that a deposit of this jelly-like substance is sometimes made where it should not be, and there becomes ossified. It is often found in the tendons and in the joints, in the great arteries and in the valves, in the flesh of the heart itself, and even in the soft and pulpy substance of the brain. Bones, even the hardest of them, undergo a steady renovation and change during the life of the individual, so that, after a bone is perfectly formed, its older particles are continually being removed, and new ones are deposited in their places. The uses of the bones are various, as each one possesses its distinct office and laws. The bones, in conjunction with the muscles, fibres, &c., &c., which act on them like the ropes of a vessel on the mast, give shape to the body, support and defend the vital viscera, and afford an attachment even to the muscles, &c., &c. The number of our bones are two hundred

and forty-eight, to wit: in the skull, eight; face, fourteen; teeth, thirty-two; tongue, one; ears, eight; spine, twenty-six; chest, twenty-five, pelvis, two; shoulders, arms, and fore-arms, ten; hands, fifty-four; thighs, legs, and feet, sixty; and eight more are occasionally found in the thumbs and great toes.

Of the Cartilages.

Cartilages are a white, elastic, glistening substance, growing to bones, and commonly called *gristle*. They are divided into those which cover the movable articulations of bones, and those situated between the articulations. Besides these, there are others which unite one bone with another. The cartilages serve to facilitate the motions of bones, or to connect them together.

Of the Muscles.

A muscle is a distinct portion of flesh, susceptible of contraction and relaxation, by means of its fibres and intersected nervous filaments. Many muscles are influenced to action by the will, through the nerves; others by sympathetic motions; while many owe their power of contraction to their own muscular fibres. Each muscle is surrounded by a very thin and delicate membrane, which, dipping down into the substance of the muscle, surrounds the most minute fibres, connecting them to each other, and lubricating them with fat, which its cells contain, in a greater or less quantity, and serving as a support to the blood and lymphatic vessels and nerves, so plentifully distributed through the muscles. The muscles owe their red color to an infinite number of arteries, which are every where minutely dispersed through the whole of their reticular substance. The veins and lymphatic vessels are also numerous, as is seen from the great proportion of reticular substance, which is every where found investing the muscular fibres. The nerves are so numerous, that the muscles of the thumb alone possess a greater number of them, and of their influence, than the larger viscera, as the liver, &c., &c. These various vessels and nerves enter the generality of

muscles by several trunks, the branches of which are so dispersed through the cellular substance, that their number and minuteness soon elude the eye and knife of the anatomist. Each of a pair of muscles bears a similar name; and, as we are informed by a majority of anatomists, there are one hundred and ninety-eight pairs, besides nine muscles, which are individually named. The fibres that compose the body of a muscle are disposed in fasciculi, or bundles, which are easily distinguishable by the naked eye; and each one of these fasciculi are still divided into smaller ones, and these, again, are subdivided, perhaps, to such minuteness as to elude the eye. The muscular motions are of three kinds; voluntary, involuntary, and mixed. When a muscle acts, it becomes shorter and thicker, and both its origin and insertion are drawn towards its middle. When a muscle is divided, or wounded, or irritated, it contracts. Relaxation generally succeeds to contraction, and *vice versa*. When a muscle contracts, it is often capable of vibration, and of producing sounds; and it often becomes displaced. The mind and will, the brain, and nervous system, have the greatest influence upon the contraction and relaxation of the muscles. The irritability of the muscles is often of such force, influence, and power, that, even after death, motions are often perceivable; an extraordinary phenomenon, which the learned have failed to explain.

Of the Ligaments.

A ligament is a strong elastic membrane, connecting the extremities of the movable bones. Ligaments are divided into two kinds: *capsular*, which surround the joints, like a bag; and *connecting* ligaments. The use of the former is to connect the extremities of the movable bones, and prevent the escaping of synovia; and the external and internal connecting ligaments strengthen the union of the extremities of the movable bones. The ligaments, then, prevent the bones being put out of joint; they serve as braces to the joints, and impart strength to their firmness of position.

Of the Nerves and the Nervous System.

In regard to the doctrine of the nerves, the writer differs much from medical men and anatomists generally. In another part of this work his views are given, in a philosophical dissertation, upon his new medical system. A nerve is a collection of fibres, covered with a strong sheath, or nervous coat; and each fibre is enclosed in a similar very delicate sheath or skin. A nerve is, therefore, a bundle of organs, instead of a single one, which branches in every direction, as do the arteries, veins, lymphatic vessels, &c., &c. The contents of these connected fibres we believe to be a fine fluid, called nervous fluid; and though invisible in its course, yet its existence is certain. This fluid is constantly secreted, and fit to receive and transmit, even more readily than other fluids, all impressions made upon them, in accordance with their characteristic properties. Nerves are of two kinds, and derive and receive their origin from two distinct sources, (this is the writer's belief,) which possess essentially different properties and uses in the animal economy of man, and are of an entirely distinct application. As there are two kinds of nerves, the nervous system should be divided, accordingly, into two systems, each possessing very different characters, natures, and uses, from the other. One kind of nerves claims its origin in the *brain*; while the other kind is seated in the *spleen*. If this be so, and we believe it beyond a doubt, as an axiom capable of philosophical demonstration, the nervous fluids are also divided from one another, and are of a different nature and office. Those nerves which receive their existence, origin, and power from the *brain* — it being the seat, the throne, and the grand locomotive power of the spiritual and mental faculties, and of all our sensibilities and will — are supplied with an almost ethereal fluid, and this is that intermediate substance of communication between the body and the brain, by means of which the latter thinks, perceives, and moves, and wills; hence, through this only apparatus, the body acts upon the brain and mind, and the brain and mind upon the body. But the fluid which circulates in those nerves, the origin of which is

traced to the *spleen*, is intended to impart involuntary motions; therefore this class of nerves, and their fluid, are not, and cannot be considered as connected with the nerves of sensation, motion, will, &c., &c. The *spleenian nerves* (as we shall venture henceforth very appropriately to call them) answer the purpose, and the sole purpose, of governing the involuntary motions of the heart, lungs, diaphragm, intestines, kidneys, stomach, pancreas, &c.; and, indeed, in every portion or part of the human system we find these and similar movements, under some form or other, which are not at all governed, and cannot be controlled, by the will. This is, then, undoubted evidence of the existence of the spleenian nervous system, which is governed by very different laws, is of a different nature, and of a separate use and office, from the cerebral nervous system. The nerves of both classes branch out, spread, and run through every portion and part of the system. They are even intersected and identified with those very important organs, the *brain* and the *spleen*, wherein we trace their first origin in embryo. There is, however, a marked difference between them, also, in their color and consistence. The *spleenian nerves* are neither so white nor so dense, but of a dingy flocculent appearance. Their knots and ganglions are dissimilar, and many other material differences exist, too numerous to be here enumerated, but easily traced by the careful anatomist and physiologist. Enough has been said of their individualities. A ganglion is a natural knot, like an enlargement of a nerve, by means of which the nerves receive, as from a depot, a new supply of vigor and strength, as the nervous fluid is therein more abundantly deposited. The nervous system has a great influence upon the motions of the heart and the circulation of the blood, *i. e.*, in quickening or retarding it. Indeed, in every animal organ, and in the organs of life, and throughout the whole of the human system, they exert an inexplicable power. The nerves are the only medium of communication between the mind and the various organs of the body, the bones and muscles, informing us of their respective conditions, bestowing unity and individuality upon the whole, and enabling the mental faculties to be, at will, anywhere present in the body.

Of the Glands.

A gland is an organic part of the body, composed of blood-vessels, nerves, and absorbents, and destined for the secretion or alteration of some peculiar fluid. They are divided into different classes, according to their structure, or the fluids they contain — as mucous glands, sebaceous glands, lymphatic glands, salival glands, lacrymal glands, &c., &c. The *simple glands* are small, hollow follicles, covered with a peculiar membrane, and having a proper secretory duct, through which they evacuate the liquor contained in their cavity. Such are the mucous glands of the nose, tongue, fauces, trachea, stomach, intestines, and urinary bladder. The *sebaceous glands* are situated about the anus and ears. These simple glands are either dispersed here and there, or are contiguous to one another, forming a heap, in such a manner that they are not covered by a common membrane, but each has its own excretory duct, which is never joined to the excretory duct of another gland. The former are termed solitary simple glands; the latter, aggregate or congregate simple glands. The *compound glands* consist of many simple glands, the excretory ducts of which are joined in one common excretory duct, as the sebaceous glands of the face, lips, palate, and various parts of the skin, especially around the breasts of women, and about the pubes. *Conglobulate*, called also *lymphatic glands*, are those into which the lymphatic vessels enter, and from which they go out again, as the mesenteric glands, lumbar glands, &c., &c., and they have no excretory duct, but are composed of a texture of lymphatic vessels, collected together by cellular membranes. These glands are the largest in the fœtus. *Conglomerate glands* are composed of a congeries of many simple glands, the excretory ducts of which open into one common trunk, as the parotid gland, thyroid gland, pancreas, and all the salival glands. Conglomerate glands differ but little from the compound glands; yet they are composed of more simple glands than the compound. The excretory duct of a gland is that through which the fluid of the gland is excreted. The various vessels and nerves of glands always come from the neighboring parts, and the arteries

appear to possess a high degree of irritability. The use of the glands is to separate a peculiar liquor, or to change it; but the use of the conglobulate glands is yet unknown.

Of the Membranes.

A membrane is a thin expanded substance, composed of cellular texture, the elastic fibres of which are so arranged and woven together, as to allow of great pliability. The membranes of the body are as various as those of the skin, peritoneum, pleura, dura mater, &c.; indeed every organ, muscle, nerve, vessel, &c., is covered with a membrane. Many membranes exercise some of the most important functions in the vital economy of man, as, for example, the membrane extending throughout the cavity of the body, which intersects the organs, thus dividing them from one another. The most solicitous inquiry should be made, and the most serious attention given on the part of the skilful physician, in regard to similar membranes, as to their derangement will be traced the causes of many alarming and mortal diseases, hitherto unexplored and mysterious.

Of the Periosteum.

This is that membrane, which invests the external surface of all the bones, adhering very closely, and covering all of them, except the crowns of the teeth. It is of a fibrous texture, and well supplied with arteries, veins, nerves, and absorbents. Its use appears to be to distribute the vessels on the external surfaces of bones, &c.

Of the Cellular, or Laminated Tissue.

The cellular membrane, or tissue of the body, is composed of laminæ and fibres, variously joined together, which are the connecting medium of every part of the body. It is by means of the communication of the cells of this membrane, that butchers divide

their meats. It is divided into the reticular and adipose membrane. The former is dispersed through the whole body, except the substance of the brain. It makes a bed for the other solids of the body, covers them all, and unites them one to another. The adipose membrane consists of the reticular substance, and a particular apparatus for the secretion of oil, and is mostly found immediately under the skin of many parts, and about the kidneys.

Of the Tendons.

A tendon consists of a bundle of fibres, of the same description as the fibres of the muscles, or, to express it more intelligibly, it is the white and glistening extremity of a muscle. Some are round, others flat, many three-cornered, while others yet are of different shapes, according to their office. By them the proportions of the whole body, and particularly those parts about the joints, &c. are beautifully preserved. Tendons do not stretch and contract as do the muscles. They serve as ropes to connect certain muscles. Many of them run over pulleys; others have openings like button-holes, through which others pass, &c. They are easily felt in the calf of the leg, the arms, above the heels, &c.

Of the Teguments.

In the term teguments, we comprehend the three layers of skin, and the adipose membrane, which lies under them; the whole of which cover every part of the body, except the nails and the hair.

Of the Marrow.

Marrow is a fat substance, secreted by the small arteries of its proper membrane, and contained in the medullary cavities of the long cylindrical bones, and in the lattice-work of the spongy bones. It is contained in the cells of a delicate membraneous web. The white or internal substance of the brain is also called marrow, and

the spinal marrow is a continuation of a similar substance, and in descending down to the spine it gives origin to thirty pairs of nerves, which branch out through the whole system. In the adult and in the aged, the marrow is found in greater quantity than in the young; indeed, in children its place is occupied by a gelatinous fluid.

Of the Skin.

The skin consists of three distinct layers or membranes, which are also called skins. The first or outermost skin is termed scarf-skin, or cuticle; the second is called by anatomists, the *rete mucosum*; and the third, or innermost, the true skin. The first is a thin, pellucid, insensible membrane, that covers and defends the true skin, with which it is connected by the hairs, and the exhaling and inhaling vessels. The second skin consists of a mucous substance, deposited in a net-like form, lying between the first and third skins, and gives the color to the surface of the human body. This second skin is black in the negro, perhaps to enable him better to withstand the sun and heat of his original climate; while in those races who had their origin in Europe, Asia, or America, this substance is either white, brown or yellowish. Both the scarf-skin and the second skin send innumerable processes into the pores of the true skin, which is white in all races of men. The human skin is every where intersected with capillary nerves, arteries, veins, and ducts, to the sebaceous glands. The exhaling pores and absorbent vessels are innumerable. By this apparatus, we perceive that the skin is given to man, not only as a shield to protect the muscles, &c., but to receive and impart the feelings, particularly that of *touch*, in which sense he excels all other animals. This sense resides principally in the tips of the fingers. This skin is given also for exhaling, and thus through sensible or insensible perspiration, or sweat, to throw off the morbid effete matter, and impurities generated in the blood and fluids; it is given, also, to receive, and absorb, and inhale, a pure and healthy atmosphere, and to throw off from the system the carbonic acid gas therein formed; which gas, containing more or less volatile oily substances, evinces the fact that every animal, man not excepted, has a peculiar smell,

which is well known. Absorption and perspiration is more fully manifested about the mouth, nose, palms of the hands, soles of the feet, external ears, scalp, under the arms, on the region of the spine, mons veneris, or the hairy parts of the lower bowels, and around the nipples in women. In regard to feeling, it is endowed with intense sensibility, and almost all the pain, in the different operations of surgery, is past when the skin is divided. Some parts of the skin possess more feeling than others, as the lips, particularly when excited voluntarily, or from mental or physical instinct, or affection, by a kiss, or an embrace; and the same may be said of the nipples, gland clitoris, and gland penis, &c., when excited with a similar intention or stimulus. The simple and pure skin of a middle-sized man weighs about four pounds and a half. It is extremely distensible and elastic; thick, or thin, as the purposes of nature demand; and it is, both in the African and European, perfectly white, when purified from the mucous contents of the second layer.

Of the Nails.

These are horny laminæ, situated at the extremities of the fingers and toes. They are composed of coagulated albumen and a little phosphate of lime.

Of the Hair.

The hair consists of small cylindrical, transparent, insensible, and elastic filaments, which arise from the skin, and are fastened into it by means of small roots. The human hair is composed of a spongy, cellular texture, containing a colored liquid, and a proper covering. Hair is divided into two kinds:—*Long*, which arises on the scalp, cheek, chin, breasts of men, the anterior parts of the arms and legs, the arm pit, groins, and pelvis, (*mons veneris*;) and *short*, which is softer than the long, and is present over the whole body, except only the palm of the hand and sole of the foot. The hair originates in the adipose membrane, from an oblong membranous bulb, which has

vessels peculiar to it. The hair is distinguished by different names in certain parts: as *capillus*, on the top of the head; *crinis*, on the back of the head; *circrinnus*, on the temples; *cilium*, on the eyelids; *super-cilium*, on the eyebrows; *vibrissa*, on the nostrils; *barba*, on the chin; *pappus*, on the middle of the chin; *mistax*, on the upper lip; *pilus*, on the body generally. Black hair is composed of nine different substances, namely: 1. an animal matter, which constitutes the greatest part; 2. a white concrete oil, in small quantity; 3. another oil of a greyish green color; 4. iron, the state of which in the hair is uncertain; 5. a few particles of oxide of manganese; 6. phosphate of lime; 7. carbonate of lime, in very small quantity; 8. silex, in conspicuous quantity; 9. a considerable quantity of sulphur. Red hair differs from black only in containing a red, instead of a blackish green oil; and white hair differs from both these only in the oil being nearly colorless, and in containing phosphate of magnesia, which is not found either in black or red hair.

OF ABSORPTION AND SECRETION.

Before entering into an analysis of the fluids, we will give a definition of these two natural actions of the human system, and speak of the importance attachable to them.

Absorption is a function of an animated body, and signifies the taking up of substances applied to the mouths of absorbing vessels. Thus the nutritious part of the food is absorbed from the intestinal canal by the lacteals; mercury is taken into the system by the lymphatics of the skin, &c. The principle by which this function takes place, is a power inherent in the mouths of the absorbents, *a vis insita*, dependent on the degree of irritability of their internal membranes, by which they contract and propel their contents forward. These absorbents are small, delicate, transparent vessels, and take up substances from the surface of the body, or from any cavity within, and carry it to the blood. They are denominated, according to the liquids which they convey, *lacteals* and *lymphatics*.

Secretion is a function by which a part of the blood escapes from the organs of circulation, and diffuses itself without or within; either preserving its chemical properties, or dispersing after its

elements have undergone another order of combinations. The expulsion of those fluids or solids which have never partaken of the properties of the blood, as the alvine fæces, &c. &c., may also be called secretion. The secretions are generally divided into three sorts: the *exhalations*, the *follicular secretions*, and the *glandular secretions*.

EXHALATIONS.

Exhalations take place, as well within the body, as from the skin, or the mucous membranes. Hence their division into *internal* and *external*.

Internal Exhalations. Wherever large or small surfaces are in contact, an exhalation takes place. Wherever fluids are accumulated in a cavity without any apparent opening, they are deposited there by exhalations. The phenomenon of exhalation is also manifested in almost every part of the animal economy. It exists in the serous, the synovial, and the mucous membranes; in the cellular tissue, the interior parts of vessels, the adipose cells, the interior of the eye, of the ear, the parenchyma of many of the organs, such as the thymus, thyroid glands, the capsulæ supraranales, &c. &c. It is by exhalation that the watery humor, the vitreous humor, and the liquid of the labyrinth, are formed and renewed. The fluids exhaled in these different parts have not all been analyzed; among those which have been analyzed, several approximate more or less to the elements of the blood, and particularly to the serum; such are the fluids of the serous membranes, of the cellular tissue, of the chambers of the eye; others differ more from it, as the synovia, the fat, &c. &c.

Serous Exhalation. All the viscera of the head, of the chest, of the abdomen, are covered with a serous membrane, which also lines the sides of these cavities, so that the viscera are not in contact with the sides, or with the adjoining viscera, except by the intermediation of the same membrane; and as its surface is very smooth, the viscera can easily change their relations with each other, and with the sides. The principal circumstance, which keeps up the polish of their surface, is the exhalation of which they are the seat. A very thin fluid constantly passes out of every

point of the membrane, and mixing with that of the adjoining parts, forms with it a humid layer, which favors the frictions of the organs.

It appears that this facility of sliding upon each other is very favorable to the action of the organs; for as soon as they are deprived of it by any malady of the serous membrane, their functions are disordered, and they sometimes cease entirely.

In a state of health, the fluid secreted by the serous membranes, appears to be the *serum* of the blood, a certain quantity of albumen excepted.

Serous Exhalation of the Cellular Tissue. This tissue, which is called *cellular*, is generally distributed through animal bodies. It is useful at once to separate and unite the different organs, and their parts. The tissue is every where formed of a great number of small thin plates, which, crossing in a thousand different ways, form a sort of felt. The size and arrangement of the plates vary according to the different parts of the body. In one place they are large, thick, and constitute large cells; in another they are very narrow and thin, and form extremely small cells. In some points the tissue is capable of extension; in others it is not so susceptible of it, and presents considerable resistance. But whatever is the disposition of the cellular tissue, its plates, by their two surfaces, exhale a fluid which has the greatest analogy with that of the serous membranes, and which appears to have the same uses. These are to render the frictions of the plates easy upon each other, and therefore to favor the reciprocal motions of the organs, and even the relative changes of the different parts of which they are composed.

Fatty Exhalations. Independently of the serous fluid, another fluid is found in many parts of the cellular tissue, of a very different nature, which is the fat. The cellular tissue may be divided into three sorts: that which contains fat always, that which contains it sometimes, and that which contains it never. The orbit, the sole of the foot, the pulp of the fingers, and of the toes, always present fat; the subcutaneous cellular tissue, and that which covers the heart, veins, &c. present it often; lastly, that of the scrotum, of the eyelids, and of the interior of the skull, never contain it.

The fat is contained in distinct cells, which never communicate

with those adjoining. It has been supposed, from this circumstance, that the tissue, which contains and forms the fat, was not the same as that by which the serosity is formed; but as these fatty cells have never been shown, except when full of fat, this anatomical distinction seems doubtful. The size, the form, the disposition of these cells, are not less variable than the quantity of fat which they contain. In some individuals, only a few ounces exist; while in others there are several pounds, and in others still there are upwards of one hundred pounds.

According to the latest experiments, the human fat is composed of two parts,—the one fluid, the other concrete; both are compounded, but in different proportions, of two new proximate principles.

Synovial Exhalations. Round the movable articulations, a thin membrane is found, which has much analogy to the serous membranes; but which, however, differs from them by having small, reddish prolongations, that contain numerous blood-vessels. These are called *synovial fringes*. They are visible in the great articulations of the limbs.

Internal Exhalation of the Eye. The different humors of the eye are also formed by exhalation. Each of them is separately enveloped in a membrane, which appears intended for exhalation and absorption.

The humors of the eye are, the aqueous humor, the formation of which is at present attributed to the ciliary processes; the vitreous humor, secreted by the hyaloid; the crystalline, the black matter of the choroid; and that of the posterior surface of the iris.

Bloody Exhalations. In all the exhalations of which we have spoken, it is only a part of the principle of the blood that passes out of the vessels. The blood itself appears to spread in several of the organs, and fill in them the sort of cellular tissue, which forms their parenchyma. Such are the cavernous bodies of the penis, and of the clitoris, the urethra, and the glans, the spleen, the mamilla, &c. The anatomical examination of these different issues, seems to show that they are habitually filled with venous blood, the quantity of which is variable according to different circumstances, particularly according to the state of action or inaction of the organs.

Many other interior exhalations exist, also, amongst the cavities of the internal ear, of the parenchyma, of the thymus, and of the thyroid gland; also in the cavity of the *capsulæ suprarenales*, &c.; but the nature of the fluids formed in these different parts is little understood. They have never been sufficiently analyzed, and their uses are unknown, or determined without certainty.

External Exhalations. These are composed entirely of the exhalations of the *mucous membranes*, and those of the skin, or *cutaneous transpiration*.

Exhalation of the Mucous Membranes. There are two mucous membranes; the one covers the surface of the eye, the lachrymal ducts, the nasal cavities, the sinuses, the middle ear, the mouth, all the intestinal canal, the excretory canals, which terminate in it, and, lastly, the larynx, the trachea, and the bronchia.

The other mucous membrane covers the organs of generation, and the urinary apparatus.

Cutaneous Transpirations. A transparent liquid, of an odor more or less strong, salt, and acid, usually passes through the innumerable openings of the epidermis. This liquid is generally evaporated as soon as it comes in contact with the air, and at other times it flows upon the surface of the skin. In the first case, it is imperceptible, and bears the name of *insensible transpiration*; in the second it is called *sweat*.

FOLLICULAR SECRECTIONS.

The follicles are small, hollow organs, or glands, lodged in the skin or mucous membranes, and which, on that account, are divided into *mucous* and *cutaneous*.

The follicles are, besides, divided into simple and compound. The simple mucous follicles are seen upon nearly the whole extent of the mucous membranes, where they are more or less abundant; however, there are points of considerable extent of these membranes where they are not seen.

The bodies that bear the name of *fungous papillæ* of the tongue, the amygdalæ, the glands of the cardia, the prostate, &c., are considered by anatomists as collections of simple follicles. Perhaps this opinion is not sufficiently supported.

Of the fluid that they secrete but little is known. It appears analogous to the mucous, and to have the same uses. In almost all the points of the skin, little openings exist, which are the orifices of small, hollow organs, with membraneous sides, generally filled with an albuminous and fatty matter, — the consistence, color, and odor, and even the savor of which are variable, according to the different parts of the body; it is continually spread upon the surface of the skin.

These small organs are called the follicles of the skin; and one of them, at least, exists at the base of each hair; and generally the hairs traverse the cavity of a follicle in their direction outwards.

The follicles form that mucous and fatty matter, which is seen upon the skin of the cranium, and on that of the pavilion of the ear; the follicles, also, secrete the *cerumen*, in the auditory canal. That whitish matter, of considerable consistence, that is pressed out of the skin of the face, in the form of small worms, is also contained in follicles. It is the same matter which, by its surface being in contact with the air, becomes black, and produces the numerous spots that are seen upon some persons faces, particularly on the sides of the nose and cheeks.

The follicles, also, appear to secrete that odorous, whitish matter, which is always renewed at the external surface of the genital parts.

The matter from the follicles, which are situated on the epidermis, at the roots of the hair, and upon the skin, supports the suppleness and elasticity of those parts, and renders their surfaces smooth and polished, and favors their frictions upon one another. On account of its unctuous nature, it renders them less penetrable by humidity, &c.

GLANDULAR SECRETIONS.

The name of gland is given to a secreting organ, which sheds the fluid that it forms upon the surface of a mucous membrane, or of the skin, by one or more excretory glands.

The number of glands is considerable; the action of which bears the name of glandular secretion. There are six principal secretions of this sort, — that of the tears, of the saliva, of the bile,

of the pancreatic fluid, of the urine, of the semen, and of the milk. We may add, the secretions of the mucous glands, and of the glands of Cowper.

Secretion of Tears. — The gland that forms the tears is very small. It is situated in the orbit of the eye, above, and a little outward. It is composed of small grains, united by cellular tissues. Its excretory canals, small and numerous, open behind the external angle of the upper eyelid. It receives a small artery, and a nerve.

In a state of health, the tears are in small quantity; the liquid that forms them is limpid, without odor, of a salt savor. What are called tears are not, however, the fluid secreted entirely by the lachrymal gland; they are a mixture of this fluid with the matter secreted by the conjunctiva, and probably with that of other glands.

The tears form a layer before the conjunction of the eye, and defend it from contact with the air; they facilitate the friction of the eyelids upon the eye, favor the expulsion of foreign bodies, and prevent the action of irritating bodies upon the conjunctiva. In this case, the quantity rapidly augments. They are also a means of expressing the passions; the tears flow from vexation, pain, joy, and pleasure. The nervous system has, therefore, a particular influence upon their secretion. This influence, probably, takes place by means of that nerve which passes from the cerebrum to the lachrymal gland.

Secretion of the Saliva. — The salivary glands are — first, the two parotids, situated before the ear, and behind the neck, and the branch of the jaw; second, the sub-maxillaries, situated below, and on the front of the body of this bone: third, the sublinguals, placed immediately below the tongue. The parotids and the sub-maxillaries have but one excretory canal; the sublinguals have several. All these glands are formed by the union of the granulations of different forms and dimensions. They receive a considerable number of arteries relatively to their mass. Several nerves are distributed to them, which proceed from the brain or spinal marrow. The saliva which these glands secrete, flows constantly into the mouth, and occupies the lower part of it. It is at first placed between the anterior and lateral part of the tongue and the jaw; and when the space is filled, it passes into the space between the lower lip, the cheek, and the external side of the jaw. Being

thus deposited in the mouth, it mixes with the fluids secreted by the membranes and the mucous follicles.

Secretion of the Pancreatic Juice — The pancreas is situated transversely in the abdomen, behind the stomach. It has an excretory canal, which opens into the duodenum, and another, which opens in the liver. The granulous structure of the gland has caused it to be considered a salivary gland; but it differs from a salivary gland on account of the smallness of the arteries that it receives, and on account of the deficiency of any cerebral nerve. It is difficult to explain the *modus operandi*, and every use of the pancreatic juice.

Secretion of the Bile. — The liver is the largest of all the glands. It is also distinguished by the singular circumstance among the secretory organs, that it is constantly traversed by a great quantity of venous blood, besides the arterial blood, which it receives in common with every other part. Its parenchyma does not resemble, in any respect, that of the other glands, and the fluid formed by it, is not less different from that of the other glandular fluids. The excretory canal of the liver goes to the duodenum. Before entering it, it communicates with a small membranous bag, called *vesicula fellea*, because it is always filled with bile.

Few fluids are so much compounded, and so different from the blood as the bile. Its color is greenish, its taste very bitter; it is viscous, thready, sometimes limpid, and sometimes muddy. It contains water, besides many chemical principles, which properties belong to the bile contained in the gall bladder. That which goes out directly from the liver, called *hepatic bile*, has never been analyzed. The formation of the bile appears to be constant.

The liver, receiving venous blood by the *vena porta*, and arterial blood by the hepatic artery, at the same time, physiologists have been very eager to know which of the two it is that forms the bile. Many favor the opinion that the blood of the *vena porta*, having more carbon and hydrogen than that of the hepatic artery, is more proper for furnishing the elements of the bile. Others contest this hypothesis, on the ground that the quantity of the arterial blood which arrives at the liver, is more in relation to the quantity of bile formed, than that of the venous blood, and have, for the support of this doctrine, many other seeming good arguments. We

however shall add, that there is nothing to prove that the venous blood has more analogy with the bile than the arterial blood; and nothing contradicts the idea that both sorts of blood contribute to the secretion, in combination with other fluids therein contained.

The bile contributes very usefully in digestion, but the manner is not fully understood. In our present infancy of experience relative to the causes of diseases, we often attribute noxious properties to the bile, which it is probably far from possessing.

Secretion of the Urine.—This secretion is different in several respects from the preceding. The liquid which results from it is much more abundant than that of any other gland. In place of serving in any internal uses, it is expelled. Its retention would be attended with the most dangerous consequences. We are advertised of the necessity of its expulsion by a particular feeling, which, like the instinctive phenomena of this sort, becomes very painful if not quickly attended to.

In explaining the glandular secretions, physiologists have given full scope to their imagination. The glands have been successively considered as sieves, as filters, and as a focus of fermentation. Many attribute their peculiar motion and sensibility to their particles, by which they choose, in the blood which traverses them, the particles that are fit to enter into the fluids that they secrete. Atmospheres and compartments have been allotted to them. They have been supposed susceptible of erection, of sleep, &c. Notwithstanding the opinions of learned men, the truth is, that what passes in a gland, when it acts, or how its laws operate, is entirely unknown. Chemical phenomena necessarily take place.

Several secreted fluids are acid, while the blood is alkaline. The most of these fluids contain proximate principles, which do not exist in the blood, and which are formed in the glands, but the particular mode of these combinations is unknown. Perhaps we may conjecture that very weak electricity may have a marked influence upon the secretions, which could in our opinion be easily illustrated by the *modus operandi* in the secretion of the *seminal fluid*. The works of physiologists contain a great many ingenious hypotheses intended to explain their functions.

OF THE FLUIDS IN GENERAL.

The quantity of fluids in the human body, in proportion to the solids, is very considerable; the ratio, in the adult, being about nine to one; so that a dead human body of 120 pounds, was found, after a few days successive desiccation in a warm oven, to be reduced to 12 pounds. It is also found, on examination, that the bodies buried for a long time in the burning sands of the Arabian deserts, present an extraordinary diminution of weight. These fluids are sometimes contained in vessels, where they circulate with more or less rapidity; sometimes in little arcola, or spaces where they seem to be kept in reserve. And at other times, they are placed in the great cavities, where they make only a temporary stay. Many are the fluids of the human body, of a number of which, perhaps, we do not yet know the office. We shall enumerate a few, of the nature of which we are most confident: First, the blood; second, the lymph; third, the perspirable fluids, which comprise those of cutaneous transpiration, the exhalation of mucous membranes, of the synovial, serous, and the cellular fluid, of the adipose cells, those of the medullary membranes, and of the thyroid and thymus glands, &c.; fourth, the follicular fluid, the sebaceous or suety secretions of the skin, the cerumen, the ropy matter flowing from the eyelids, the mucus from the glands, and from the follicles of that name, and from the tonsils, those of the cardiac glands, and of the prostate and nymph, and flowing from the vicinity of the anus, and some other parts; fifth, the glandular fluids, the tears, the saliva, the pancreatic fluid, the bile, the urine, and those of the Cowper's glands, the semen, the menstrual fluid, the milk, and the liquid contained in the suprarenal capsules, that of the testicles, and of the mammae of new-born infants; sixth, the chyme, and the chyle. The properties of fluids, both chemical and physical, are exceedingly various. Many have some analogy to each other, under these two relations, but none exhibit a perfect resemblance. We will give a description of some of them, of their use and properties, as follows:—

Of the Nervous Fluids.

The nervous fluids are two: one is situated in the cortical part of the brain, and of the nerves themselves; whose softness, pulpi-ness, and natural humid appearance is derived from the medullary particles or atoms, between which this fine fluid is constantly secreted. The other fluid circulates through those nerves, the origin of which is traced in the spleen. These two fluids are fitted to receive and transmit, in accordance with their peculiar office, even more readily than other fluids, all impressions which are made on them. They exhale, as it appears, from the extremities of the nerves. The lassitude and debility of muscles, from the great exercise, and the dulness of the sensorial organs from excessive use, and the involuntary, irregular, and even regular motions of the animal organs, are evidences of it. These fluids have no smell, nor taste, nor color, and they are of so subtile a consistence as never to have been detected. Their mobility is inconceivable, for, in less than an instant, with the consent of the mind, or even through involuntary motions, they are conveyed to the muscles, or organs, like an electric power. The nervous fluids are an element, *sui generis*; one fluid exists and is produced in the brain, and the other fluid exists and is produced in the spleen, and its nerves only; hence, like many elements, these fluids are only to be known by their effects. The nervous fluids are the only medium through which the body acts upon the mind, and the mind upon the body; thus the former thinks, perceives, and moves the muscles, subser-vient to the will, and the several sensorial organs transmit through these fluids their impressions to the mind. They are also the act-ing powers and cause of involuntary motions.

Of the Lymphatic Fluids and Vessels.

The lymph is a transparent fluid, and exists in great quantity in the human body, and the system of its vessels forms no small part of it. The use of the lymph is to return the superfluous nu-

trititious jelly from every part of the human body, and to mix it with the chyle in the thoracic duct, there to undergo a new process of change, and be converted into a nutritious, homogeneous medium for the support and preservation of nature. The lymph makes its way through the lymphatics, which are absorbent and very minute vessels. In their texture they resemble the veins, and have two coats, one cellular and capable of extension, and the other or inner coat forms valves, like those in the veins. These vessels are innumerable and extend to almost every internal and external surface and substance of the human body, so that there is scarcely a particle of matter in the whole incorporated system which is not reached by them. Myriads of them are to be found in the skin and mucous membranes, many of them lie immediately under the external skin, others are buried in the substance of the organs, and others branch along the internal membranes. In every part they run into each other frequently, in a net-like manner; yet they each perform, nearly equally, their part in the process of absorption. These lymphatic vessels pass through glands and ganglions which are peculiar to themselves, and of an oval or circular shape, of different sizes, varying from one twentieth of an inch, to an inch. They are extremely vascular, and consist of inextricable plexuses of lymphatics, blood-vessels, and nerves. These glands are situated in different parts of the body, but they mostly abound in the thorax and abdomen. The termination of the lymphatic vessels is in the thoracic duct, where they deposit their fluid. Their office is to absorb and take up substances which are applied to their innumerable orifices; thus the vapors of circumscribed cavities and of the cells of the cellular membranes, are absorbed and removed to these lymphatics; and thus mercury and other substances, when rubbed or applied to the skin, and even the atmospheric vapors themselves are taken up by them into the system. Hence the use of these organs is of the utmost importance. They convey the lymph to the thoracic duct, to be mixed with chyle and thus form the blood; they remove the superfluous vapors of circumscribed cavities, which otherwise would cause many diseases; they absorb into the system the remedies externally applied; they inhale the pure atmosphere, &c. It is of the utmost importance, in the treatment of all diseases, to study, investigate, and understand the doc-

trine of the lymph and lymphatics. Nearly all physicians are deficient in this knowledge. Hence their want of success and skill in their practice.

Of the Blood, Arteries, and Veins.

The blood is a homogeneous fluid, of a saltish taste and somewhat vinous smell and glutinous consistence. It is composed of very small globules or little balls, not perceivable to the natural eye. The quantity of blood in a man of middle size, is from twenty-eight to forty pounds, or from twelve to eighteen quarts. It circulates in the cavities of the heart, arteries, and veins. Its color, in the arteries, is of a florid huc; in the veins, darker, but through the pulmonary vessels its color is reversed. The blood is the most important fluid of the body; the human life is in the blood, i. e. the blood is the medium through which life flows into the system and creates, supports, and defends the *tout ensemble* of the physical man. The whole body is not only formed out of it, but nourished and preserved, and the blood is the source from which every secretion is performed. It generates and causes heat, and excites the vital actions. The fine part of the blood is converted into bone, the finer into muscles, and the finest into nerves. The blood receives its first germs, and its origin, existence, nourishment, and preservation, in its embryo, from the chyle, which is a milky fluid, separated by digestion from the indigested mass of food that passes from the stomach into the next intestines, where the chyle is prepared by the admixture of the bile and other essential fluids, &c., hence passing through and being intermixed with the lymphatics, absorbents, &c., where there is produced a farther assimilation by them, whence it is conveyed to the thoracic duct, and emptied into peculiar veins, to be propelled on its way to the heart. The whole of the blood is constantly flowing through the veins to the heart, which propels it to the lungs, to be purified and changed into arterial blood. This is done through the medium of the oxygen atmospheric air we inhale, which revivifies the blood, giving to it the true essential vital power of action and life. THE OMNIPOTENT ALL-MIGHTY MACHINIST OF NATURE AND DESTINY has manufactured this ingenious apparatus, to separate the carbon from

the venous blood If this carbon should not be separated by exhalation, it surely would cause instant death. This blood, when thus revived in the lungs, is immediately returned back to the heart, from whence, with regular and successive beats, it regurgitates and is sent throughout the whole of the human system by means of the arteries, which branch in every part of the body, and which are almost innumerable, and so diminutive as to render many of them invisible to the naked eye. Each artery is connected as a branch to a mighty tree, the trunk of which is the *aorta* which arises from the heart, and through it the blood is carried in every direction, giving a progressive origin, nutrition, preservation, and increase of life, and from this perpetual motion, and *sui generis*, properties, is traced the generation and nutrition of all the solids and of the generative heat, and the causes of the formation and secretion of the different fluids, &c.

In the heart is the origin of another large canal, called the pulmonary artery, and for a similar purpose branches its innumerable ramifications throughout the lungs, to nourish and preserve them. The termination of the arteries is either in the veins, or in the capillary exhaling vessels, and in many places they communicate with one another. Every vein has its origin from the extremities of arteries only by communication, or union; this is effected by what are called the capillary vessels, or the ends of the very minute branches of the arterial system, terminating in similar branches of the venous system, through which the globules of blood are absorbed and pass through as if it were imperceptible sand. The veins terminate in the heart, there to reconvey the blood, and receive a renewed vitality and purification in conjunction with the new blood formed by the chyle in the digestive organs. All the arteries, and veins, and the chambers of the heart, are furnished with valves, like pumps, so that the blood can flow only one way. The blood flows slower in the veins than in the arteries. The vessels are strongly protected by muscles, which are furnished with blood by thousands of branches. These muscles contract upon them, so as to propel the blood forward. We may exemplify it by letting blood from the arm: when the blood stops or flows slowly, it is customary to cause the patient to take hold of something and roll it in the hand. The success of this action depends on the

muscles of the arm compressing the interjacent vein by successive contractions.

Of the Chyle.

This is a milky fluid, or liquor, to be seen in the lacteal vessels of the mesentery, and in the thoracic duct. It is separated, by digestion, from the chyme, and is that fluid to which the blood, and other fluids of our body, owe their elementary origin, and from which they are prepared, and from which fluids the solid parts of our whole system are formed. When the chyle is perfected in the small intestines, it passes through the threads of the lacteal vessels, and traversing the mesenteric glands, it arrives at the thoracic duct, and enters the subclavian vein, already converted into an impure blood, which is propelled to the heart, and from it to the lungs, to be purified. After parturition, the chyle secrets, in abundance, in the mother's breast, and is converted and formed into the most excellent of all aliments for the infant. The chyle somewhat restrains the putrescent tendency of the already converted blood, by its intermixture; hence there is, also, a similar operation by the blood upon the other fluids and solids, and it is the blood which prevents the thickening of the fluids, and thus renders them fit for the various secretions and purifications.

Of the Chyme.

Chyme is that juice which is made by a compound of an ingested mass of fluids and food that pass from the stomach into the duodenum, and from which the chyle is prepared, in the small intestines, by the admixture of bile, pancreatic, and gastric juice, &c.

Of the Bile.

The human bile is a bitter fluid, secreted in the glandular substance of the liver, and therein prepared from the blood. Healthy bile is of a yellow-green color, of a plastic consistence, like thin oil, and, when very much agitated, it froths like soap and water. Its

taste is bitter. The principal use of this fluid is to separate the chyle from the chyme, and to give a due vitality and action to the intestines, thus to remove the superabundance of acidity and mucus, and to prevent the creation of verminous saburra.

Of the Pancreatic Juice.

The pancreatic juice resembles saliva (spittle) in its nature. The pancreas, which is a large gland, situated in the abdomen, under the stomach, conveys this fluid into the intestines, to be mixed with the chyle in the duodenum. Its use seems principally to be, to dilute the viscid cystic bile, to mitigate its acrimony, and to mix it with the food. Like the rest of the intestinal fluids, it dilutes and resolves the mass of the aliments, it serves as a condiment, and makes them fit for further action and nutriment, and it performs every other office of the saliva.

Of the Gastric Juice.

The gastric juice has its origin in, and is secreted from, the inner coat of the stomach, and is there formed principally for the uses and purposes of digestion. This liquid is the result, and is derived from, the mixture of the mucous fluids of the mouth, pharynx, œsophagus, and the internal membranes of the stomach; which fluids are combined with the saliva, and other similar fluids. This fluid, thus composed, serves for the performance of the function of digestion, and acts chemically on the alimentary substances, as a medium of chylication. It also becomes united, throughout the intestines, with the intestinal juices, and, thus combined, gives the power and main support for a natural and complete process of a healthy circulation of their contents.

Of the Saliva, (the Spittle.)

Saliva is a fluid secreted in the mouth, by the salivary glands.

The saliva becomes mixed with the mucus of the mouth, which ex-hales from the labial and genal glands, and with the roshid vapor exhaling from the whole surface of the cavity of the mouth. The saliva is continually swallowed, with or without masticated food. Its consistence is rather plastic and spumous, which is caused by the atmospheric air. The quantity of twelve pounds is supposed to be secreted in twelve hours. During mastication and speaking, the secretion is augmented from the mechanical pressure of the muscles upon the salivary glands. When any one is hungry, the saliva is secreted in great quantity at the sight of agreeable food. It assists the spirituous fermentation of farinaceous substances. Some barbarous nations prepare an intoxicating drink from the chewed roots of the patropha manihot and piper methisticum. The use of the saliva is to augment the taste, and to render the food more agreeable, by the evolution of sapid matter. During mastication, the saliva fixes upon, dissolves, and resolves the food into its principles, and changes it into a poultaceous mass, fit to be swallowed. Being thus well impregnated, the food passes through, fully prepared for chymification, without which a serious deficiency and danger would be experienced in digestion. For this purpose, and to sustain the tone, strength, and action of the stomach, it is also constantly swallowed without food. The saliva moderates our thirst, by moistening the cavity of the mouth and fauces; without it we should certainly be in agony, and suffer under many diseases.

Of the Mucous Fluids.

The mucus is one of the primary fluids of the human body. It is transparent, glutinous, thready, and of a salt savor. This fluid forms a layer, of greater or less thickness, at the surface of the mucous membranes, and it is renewed with more or less rapidity. The water it contains evaporates, under the name of mucous exhalation. The mucus protects the membranes against undue action from the air, the aliments, the different glandular fluids, &c., &c. It is to these membranes, in fact, nearly what the epidermis (scarf skin) is to the true skin. Many others are the uses of the mucus, according to the location of the membranes; thus the mucus of the

nose is favorable to the smell; that of the mouth gives facility to the taste; that of the stomach and intestines assists in digestion; that of the genitals (private parts) and urinary ducts serves for generation, the secretion of the urine, &c., &c. A great part of the mucus is again absorbed by the membranes which secrete it; a part is carried outwards, either alone, as in blowing the nose or in spitting, or mixed with the pulmonary transpiration, the excremental matter, or the urine, &c., &c.

Of the Fat.

The human fat is a concrete, oily matter, contained in the cellular membranes. In infancy, it is of a white color, insipid, and not very solid; while in adults it is firm and yellowish, and its color increases as age advances. The little which is known about this matter may be briefly stated, as follows: In the animal economy, it is useful for its physical properties. It makes an elastic cushion in the orbit, upon which the eye moves with facility. In the soles of the feet and hips, it forms a sort of layer, which renders the pressure exerted by the body upon the skin and muscles less severe. Its presence beneath the skin concurs in rounding the outlines, in diminishing the bony and muscular projections, and in beautifying the form. It contributes to the preservation of our natural heat. Fat is generally abundant in children, and rarely so in young men; but the quantity increases much towards the age of thirty to forty years, particularly if the nourishment be succulent and the life sedentary. The abdomen then projects; the hips, and also the breasts in women, increase in size.

Of the Milk.

We shall speak of the human milk only. This is a fluid secreted by the peculiar glandular fabric of the breasts of women, and designed to feed and to nourish children in their first stage of life. The secretory organs are constituted by glands, situated and enveloped in the fat of both breasts above the musculus pectoralis major.

From this union of glands, arises many lactiferous ducts, which gradually converging, are terminated in the papillæ (nipples) of the breasts. The glands have perforations, being the excretory ducts of lacteal glands, and upon pressure, pour forth the nourishing fluid. Human milk, when fresh drawn, if in a healthy state, has a peculiar, animal, fatuous, and not disagreeable taste. Its color is white and opaque, and its gravity is greater than water, but it is lighter than blood; and, in consistence, it is oily and aqueous. A sure test, to determine the healthy or unhealthy state of the milk, is as follows: 'A drop put on the nail, flows slowly down, if the milk, be good.' The milk generally begins to be secreted in the last month of pregnancy; but on the third day after delivery, a serous milk is separated, and soon after pure milk is copiously supplied to the breasts, so much that spontaneously, and from its own pressure, it drops from the nipples. Milk often continues to be secreted, even for many years, if it is daily promoted by suckling an infant, and unless a fresh pregnancy supervene. The origin of the milk is derived from chyle, carried with the blood of the mammary arteries into the glandular fabric of the breasts. The longer children nurse from an homogeneous and healthy human milk, the stronger they become. Soon after delivery, the serous milk should not be rejected, for it relaxes the new-born infant's bowels, which ought to be open, for their purification. The best time for giving suck to the child, is between the second and fifth hour after meals, because, soon after eating, and in the beginning of digestion, the chyle is crude and the milk imperfect, being less assimilated; but towards ten hours after eating, the chyle is changed into blood, and this alteration renders the milk yellowish and nauseous, and is spit out by the infant. New-born infants cannot retain the milk of a nurse who has given suck for a twelve month, as it possesses too much spissitude. The food and medicines taken by a nurse have much to do in the alteration of the milk. If she eat garlic, onions, &c., the milk becomes highly impregnated with the odor, and is disagreeable. If she indulge too freely in wine, beer, or any fermented liquids or liquors, the infant becomes ill. If a purging medicine or a stimulus be given to a nurse, the child will also be purged and affected. Severe pains of the bowels, which infants suffer, arising from acids, are often cured,

and always relieved, by giving to the nurse animal food. The affections of the mind, in a nurse, when not governed, prove very detrimental to the suckling infant. If she be angry, irritable, excited, &c., sickness, convulsions, fits, and death will be the effects in the suckling infant. Suckling infants, in a short time, pine away, if the nurse is afflicted, or melancholic, or passionate, or seized with any powerful affection of the mind, and many infants after coition (connection) of the mother, or even if she menstruate, are taken ill.

Of Sweat, or Perspiration.

This is a fluid or vapor, which is secreted by the extremities of the arteries of the skin, in a sensible or insensible manner. Insensible perspiration is an invisible vapor. The sensible is seen under the form of very little drops, adhering to the surface of the skin. The smell of sweat, in a very clean and healthy person, is fatuous and animal; its taste is saltish, and ammoniacal, and its consistence is vaporous or aqueous. The color is generally somewhat yellowish, as it participates of the subcutaneous oil, and the sebaceous matter of the glands in the skin; besides, it partakes of some carbonic acid gas, the properties of which, in each individual, are peculiar and distinct, as is perceived from the knowledge of the dog, who, by the sense of smell alone, discovers and recognizes his master, and even traces him by the scent to a distance of hundreds of miles. Certain parts of the body transpire more copiously, and sweat with more facility than others; as the hands, feet, arm-pits, groins, brows, &c. The sweat from every part does not possess the same composition and acidity, but it varies in its odor and affinities, according to the different parts of the body from which it proceeds; as, for example, from the arm-pits and feet, it is much stronger than from elsewhere. The cutaneous transpiration keeps up the suppleness of the scarf-skin, and thus favors the exercise of the tact and the touch. By means of sweat and by the perspiration of the lungs, the body is cooled, and maintains itself within certain limits of temperature. Its expulsion is of the utmost importance to the animal economy, as at any time, if it should be-

come diminished or suspended, derangements will surely follow, of more or less importance; and many diseases are only arrested after a considerable quantity of sweat is expelled. The uses, then, of the insensible perspiration, are to liberate the blood from the superfluous animal gas, azote, and water, and from the noxious heterogeneous excrements; to moisten the external surface of the body, lest the dryness of the skin, from the atmospheric air, should prevent the absorbents from performing their office and to counterbalance the suppressed pulmonary transpiration of the lungs; as when it is suppressed the cutaneous transpiration is increased; hence the nature of both appear to be the same. The use of sensible, and even of profuse perspiration, is found to be very medicinal and important, in instances of diseases of an acute, chronic, or miasmatic character; while the superabundance of it, in a healthy man, will prostrate him, and may be detrimental; though, to some, it may prove advantageous.

Here we give a few results of careful experiments: 1st. — A healthy, moderately-sized man will have from the greatest to the least quantity of insensible perspiration, (including the exhalations of the lungs,) from two pounds and eight ounces to six and a half pounds, in twenty-four hours. 2d. — During digestion, there is the least insensible perspiration; and there is the greatest, immediately after eating. 3d. — About two thirds of the insensible perspiration is derived from the surface of the external skin, and about one third from the lungs; but it should be remembered, that the cutaneous, insensible perspiration alone varies during and after repasts. 4th. — Whatever quantity of food is taken, or whatever are the variations of the atmosphere, the same individual, after having augmented his weight by all the food that he has taken, returns, in twenty-four hours, to nearly the same weight as the day before, provided he is not growing, or has not eaten to excess. Respiration varies according to the atmospheric temperature, age, sex, aliments, medicines, region of the body, diseases, &c.; thus, men will have a more copious, viscid, and highly colored sweat, in a warm climate, than in a colder one; and in summer than in winter; and the young will sweat more profusely than the aged, who scarcely sweat at all during excessive heat. In men, generally, the sweat smells more acrid than in women; and the sweat partakes

often of certain food we eat; as from garlic, will be experienced an alliaceous sweat; a leguminous, from peas; and acid, from acids; a fœtid, from unmixed animal food; and a rancid, from fat food, &c. A long abstinence from drink causes an acrid and colored sweat, and much drinking of cold water, in summer, will produce a limpid and thin sweat. If musk is taken internally, or asafetida, sulphur, &c., by the smell of the sweat their respective presence will be detected. In the head, the sweat is greasy; on the forehead, more aqueous; under the arm-pits, very unguinous; and very fœtid between the toes. In diseases, and in accordance with their different characters and natures, we perceive that the sweat changes its character. We might notice many more interesting facts, on such and similar phenomena of sensible and insensible sweat, but our limits prevent it.

Of the Tears.

The tears are a limpid fluid, secreted by the lachrymal glands, one of which is situated above the external organ of the orbit, which opens through six or eight ducts upon the internal surface of the upper eyelids, flowing on the surface of the eye. The tears are combined with an arterious roscid vapor, which exhales from the internal surface of the eyelids, and perhaps the aqueous humor also transudes through the pores therein placed. A certain part of this aqueous fluid is dissipated through the air, but the greatest part is propelled under the eye-lids, throughout the exterior orbit, until the superabundance is collected in the internal angle. From this depot the tears are absorbed by the orifices, and propelled through the lachrymal canals into a sac, formed of longitudinal and transverse muscular fibres with three orifices, and from thence they flow through the duct of the nose into the cavity of the nostrils. The tears have no smell, but a saltish taste, as people who cry perceive. They are of a transparent color and aqueous consistence. The quantity in the natural state is just enough to moisten the surface of the eye and eyelids; but sorrow or other mental affections, or any kind of stimulus applied to the surface of the eye, so increases the secretion of tears, that they run down from the in-

ternal angle of the eyelids in the form of large and copious drops upon the cheeks; they descend also in great quantity through the lachrymal passages into the nostrils; hence those who cry have an increased discharge through the nose.

The use of this important fluid, is to moisten the eye and internal surface of the eyelids, and to prevent the orbit from becoming injured by opacity, friction, dryness, and concretion. It cleanses the eye from heterogeneous substances, which might otherwise cause much injury; and, besides, if abundant, by crying, it unloads the head of congestions, and soothes the passions and affections of the mind.

Of the Urine.

Urine is a saline fluid, secreted in the kidneys, and passing down from them, drop by drop, through the ureters, into the cavity of the urinary bladder. The urine of a healthy man is divided in general into, 1st, *crude*, or that which is emitted one or two hours after eating, and it is for the most part aqueous, and often vitiated by some kinds of food; 2d, *cocted*, which is eliminated some hours after the digestion of the food, as that which is emitted in the morning after sleeping. This is generally in smaller quantity, thicker, more colored and more acrid than at any other time. The smell of fresh, healthy urine is not disagreeable; the taste is saltish and nauseous, and the consistence is somewhat thicker than water. Of all the fluids of the body, the urine first putrefies, becoming turbid and sordidly black, decomposing, and depositing a copious sediment, and exhaling a fetor, like that of putrid carcasses; it soon becomes cadaverous. This fluid is excrementitious, acting like *lixurium*, by which the human body is not only liberated from the superfluous fluids and water, but also from the superfluous salts and corrosive substances and animal earth. Thus the system is preserved and defended from corruption.

Of the Semen.

The human semen is the seed or prolific liquor secreted in the testicles, and carried through the epididymis and vas deferens, into the vesiculæ seminales, to be injected, sub-coitu, into the female vagina, and there, by its aura, to penetrate and impregnate the ovulum (egg) in the ovarium. In eunuchs, (castrated men,) the vesiculæ seminales are small and contracted; and a small quantity of a kind of lymphatic liquor but no semen is found in them. The semen is detained for some time in the vesiculæ seminales, and rendered thicker, from the continual absorption of its very thin part, by the oscula of the lymphatic vessels. In lascivious men, and especially in the young, the semen is sometimes propelled by nocturnal pollution, and (be it said with shame, horror, and disgrace of the onanists) often by wilful efforts, from the vesiculæ seminales, through the ejaculatory ducts, (which arise from the vesiculæ seminales, perforating the urethra transversely, and open themselves by narrow and very nervous mouths at the side of the caput gallinaginis,) into the urethra, and from it to some distance. But in chaste men, the greatest part is again absorbed from the vesiculæ seminales, through the lymphatic vessels, and imparts strength to the body and mind, while to emit the semen by self-pollution or disease causes the most alarming and most generally irreparable derangements of body and mind. The smell of semen is specific, heavy, affecting the nostrils, yet not disagreeable, somewhat resembling the odor of a thin paste, prepared with wheat flour and water. The taste of semen is fatuous, and somewhat acrid, and appears thin and diluted; but in the vesiculæ seminales it is found to be viscid, dense, and rather pellucid, and by veneris and debility it is rendered thinner. The color while in the testicles is somewhat yellow, and in the vesiculæ seminales it assumes deeper hue. That emitted by pollution or coition, becomes white from its mixture with the whitish liquor of the prostate gland, and by convolution during its passage through the urethra. It has somewhat the appearance of diluted starch. In certain diseases the semen assumes a different color, as yellow, black, &c. &c.

In the semen, when examined with a magnifying glass, are observed a multitude of animalculæ, with round heads and long tails, and which move with considerable rapidity. They seem to fly from the light and to seek the shade. When the semen is emitted into the female vagina, sub-coitu, it possesses the wonderful, mysterious, and stupendous power of impregnating the ovulum (egg,) provided there is the concurrence of indispensable circumstances and causes, as is fully demonstrated in another part of this work. As, in chaste men, the semen returning through the lymphatic vessels into the mass of the blood, gives strength to the body and mind, so every one languishes under the abuse of coition, and in nocturnal emission or self-pollution, and hence spinal diseases, derangement of the mind, and a train of infirmities are the concomitants of onanism, lasciviousness, debauchery, and evil thoughts. It is by the stimulus of the semen, absorbed at the beginning of puberty and afterwards, into the mass of the humors, that the beard and hair of the pubes are produced, and the weeping voice of the boy changed into that of a man. The auraseminis is that extremely subtle and vivifying portion of the semen virile, which ascends through the fallopian tubes to impregnate the ovum in the ovarium.

Of the Menses.

The menses are monthly discharges of a red fluid, resembling blood, from the uterus of women between the state of puberty and old age. It is owing to a periodical secretory action. The secretory organ is composed of the arterial vessels situated in the fundus of the womb. This fluid differs very much from pure blood, and its use is to render the womb fit for the conception and nutrition of the fœtus; (therefore females rarely conceive before the menses appear, that is, before puberty, and seldom after their entire cessation, that is, after the turn of life, but very easily soon after each monthly menstruation.) By some derangement of the system, or some peculiar, morbid, or symptomatic causes, there are exceptions, and women sometimes, though seldom, menstruate during pregnancy. Some menstruate while they continue to give suck, others *never* menstruate, and there are instances in which

menstruation has appeared in *early infancy*, even at the age of two or three years, and in other cases it has commenced in very old age, even at sixty or seventy years. Many most astonishing and sudden mental and physical changes are produced in girls at their first menstruation. The complexion becomes improved, the countenance more expressive and animated, their attitudes more graceful, and their conversation more intelligent and agreeable. They no longer cherish childish pursuits and amusements, but their affections aim to higher attainments and to substantial happiness. The tone of the voice is also changed, and becomes more harmonious; their whole frame, especially the breasts, shoulders, hips, &c. &c., are enlarged, and the pubes, with a remarkable quickness, are fully developed. In regard to the nature of this menstuous fluid, when secreted, it is supposed to have had in past generations, as even now in some cases it is admitted to have, an influence, which perhaps at times was, is, or may become, pernicious upon humanity, by its possession of some peculiar malignant properties, which we do not fully understand, nor shall we venture to advance an hypothesis in regard to them.

Enough has been said on this subject, but we may add, that it appears from ancient writings, that the Jewish Legislature and the Arabian physicians entertained the opinion that the menstuous blood possessed some peculiar and powerful malignant influence, and this opinion is also credited and supported in almost all civilized nations at the present time. The scrupulous and peculiar performances, and the severe practices and regulations to which females were subject, in olden times, and which with many nations, are enforced, even at the present day, upon the virgins, the widows, and the wives, who were commanded and compelled to submit to these laws at the time and after the menstrual discharges, and the fact that mothers too, after their parturition, were also compelled to submit to these laws, afford the most striking evidences of the conviction of the best instructed. The community at large believed at that time, that much danger was incurred by the transgression of these regulations, and that many deplorable physical, moral, and social evils were the consequence of the infraction of these laws. That such laws existed is a well known and authenticated fact, and to this day, among many people, Jews and Chris-

tians, Barbarians and Pagans, may be traced the most striking evidences of this truth in the ceremonies to which females of many American Indian tribes are subjected. See the severe but rational regulations, which have been enacted in some countries for the conduct of husbands and wives, and of women generally at the time of menstruation; see the expressions used in the Book of Genesis, and ancient sacred legislation generally. See what is said in Isaiah, chap. 30, and in the book of Ezekiel. See the disposal made of this bloody fluid when discharged, or of any thing contaminated with it. The complaints of women, attributed to its retention, and the effects enumerated by grave writers, indicate the most dreadful apprehensions of its baneful influence. This influence exists, perhaps, in greater or less degree, nevertheless at the present day, in this country, (the United States of America and Canada,) no malignity whatever is suspected, except it should be in those women themselves, who suffer by disease; the menstruous women mix in society as at all other times, and there is not at present existing, evidence or reason for judging otherwise than that this discharge is at the most of an inoffensive nature.

Of the Liquor Amnii.

This is that fluid generally called the waters, contained in the ovum, (egg,) called by anatomists, amnios. It surrounds the fœtus in the womb; and the fœtus is suspended in this fluid by a soft membrane. The quantity of this fluid is greater in early pregnancy, though it varies much, and at the time of labor, in some cases, has amounted to four or six pints, and even more, while in others it amounted only to as many ounces. It is generally more abundant where the child has been sometime dead, or is born in a weakly state. This fluid is generally transparent, often milky, and sometimes of a yellow or light brown color, and very different in consistence. The uses of this fluid are various. It serves for nourishment to the fœtus, and, like an atmospheric globe of peculiar attributes, it is therein preserved and increases. It is guarded from harm, affording a soft bed and elasticity to the fœtus, to which it allows free motion, and prevents external injury during pregnancy;

and, enclosed in the membranes, it procures the most gentle, yet efficacious dilatation of the os uteri and soft parts at the time of delivery.

THE HEAD AND ITS PARTS.

Of the Head.

The head is divided into two parts: the hairy part, and the face. The former has five regions: the crown of the head, the fore and hind parts of the head, and sides of the head. Under the skull is situated the brain, and in front of the head we distinguish the region of the forehead, temples, nose, eyes, mouth, cheeks, chin, and ears.

Of the Brain.

The brain is a large round viscus, and the little brain is a smaller one of the same consistence. Both brains are divided into several departments or organs, as is fully explained by phrenologists. The brain is situated within the cranium and surrounded by distinct membranes, each one performing an individual important office. The brain is connected with nine pairs of nerves and with the spinal marrow. It is also the immediate medium of the intellectual functions. On this subject study the important science of phrenology.

Of the Ears.

The ear is divided into the external and internal ear. The exterior is concave, and so formed as to collect sounds, or rather those vibrations of air, which strike upon the tympanum or drum of the ear. The tympanum is a cavity which separates the external from the internal ear, and has the appearance of a thin film, or membrane drawn tightly across the passage into the ear, like a drum-head. The cavity of the tympanum and all the canals which end there are covered with a very slender nervous membrane. This cavity is always full of air; a sonorous body when it agitates

the air, produces a vibration, which striking on the drum or tympanum, produces sound. The opening into the ear is guarded by a bitter substance called ear-wax. It keeps out insects from the drum, unless there is a hole through it. People should gently remove the superabundance of this wax, and wash their ears often with weak soap-suds to prevent partial deafness, and remove obstructions, thus preventing also the entrance of insects, especially the ear-wigs. When the wax of the ears appears dried, it may be moistened with best sweet or almond oil, &c.

The internal ear is the labyrinth and it may truly be called thus. It is a perfect machine, wherein is to be seen several apartments or rooms, furnished with many minute subdivisions, channels, tubes, conical cells, &c., all collectively uniting in one pipe, which opens into the drum-barrel; besides, in another direction, there is connected the minute orifice of a cone-shaped pipe, that opens with a trumpet-like extremity in the mouth. The entire anatomy of the ear, and of its apparatus, with the application and description of its analysis, are very beautiful, instructive, and interesting; but we could not illustrate it, without plates, and still less describe its affinities or importance.

Besides, to extend our remarks upon its doctrine, without plates, would render the subject obscure; and adding the barbarous, unintelligible names of all the organs within the ear, given by the anatomists, would render our attempt confused, incomprehensible, and futile. Let what has been said suffice, and may the reader admire its wonderful fabric, as nothing is more philosophically constructed, than the ears and the eyes.

Of the Eyes.

The parts constituting the eye are divided into external and internal. Of the former we will mention a few: 1st, the *eyebrows*, to prevent the sweat falling into the eyes and for moderating the light above. 2d. The *eyelashes*, which keep external bodies out of the eyes and moderate the influx of light. 3d. The *eyelids*, to cover and defend the eyes; in their internal surface they secrete an oily, or mucilaginous fluid, which prevents the attrition of the

eyes and eyelids, and facilitates their motion. 4th. The *lachrymal glands*, which are placed near the corner of the eye, from which six or more canals issue and open on the internal surface of the upper eyelid. There are several other ducts and a membranous sack, destined for the formation and secretion of tears. 5th. A *nasal duct*, which passes through the bony part below, into the cavity of the nose, and opens under the spongy bone into the nostrils. 6th. A *white membrane*, which lines the internal superficies of the eyelids, and covers the whole fore part of the globe of the eye. It is very vascular, as may be seen in inflammations. The internal parts of the bulb or globe of the eye is composed of eight coverings or membranes, two chambers, and three fluids. Four of these membranes are placed on the hinder part of the bulb or globe, and four on the anterior or fore part of it. They are all well calculated, each performing its respective office; the round opening in the centre is called the *pupil*, which is contracted or dilated by the power of almost invisible muscular fibres. The membrane retina, which is the innermost tunic on the hinder part of the globe, is of a white color, and similar to mucus, being an expansion of the optic nerve, chiefly composed of its medullary part. The two chambers are filled with an aqueous humor.

The humors of the eye are three. 1st. The *aqueous humor*, which fills both chambers. 2d. The *chrystalline lens*, or humor, a pellucid body, about the size of a lentil, which is enclosed in an exceedingly fine membrane or capsulæ, and lodged in a concave depression of the vitreous humor. 3d. The *vitreous humor* is a beautiful, pellucid, transparent substance, which fills the whole bulb of the eye behind the chrystalline lens. Its external surface is surrounded with a pellucid membrane, and in the anterior part is a fovea or bed, for the chrystalline lens. The connection of the bulb is made anteriorly by means of the conjunctive membrane, with the inner surface of the eyelids, and posteriorly by the adhesion of six muscles of the bulb and the optic nerve with the orbit. The orbit nerve perforates two membranes and then constitutes the retina by spreading itself on the whole posterior part of the internal globe of the eye. Six muscles move the eye in its orbit. It is surrounded by considerable fat and fills up the cavities in which the eyes are seated.

There are also arteries in the eye. The veins empty into the jugulars. The nerves are the optic and several other branches. Externally, the globe of the eye and the transparent cornea are moistened with a most limpid fluid, called tears, which pellucid subtile fluid exactly fills all the pores of the transparent cornea. The coat of these, when deprived of this fluid, and exposed to the air, becomes dry, shrivelled, and cloudy, impeding the rays of light. To this organ of vision and its diseases, many anatomists and physicians have devoted years of study and investigation, leaving to us the most scientific volumes treating of its doctrines.

Of the Nose.

The formation of the nose is very curious. It has cavities to collect odors, as the ears to collect the vibration of air. The organ of smell is a mucous membrane which lines the cavities of the nose. The two nostrils are composed of fourteen bones, several muscles, nerves, arteries, veins, &c. Through the nose is discharged that mucus which is secreted within its membranes and the adjoining secretory organs. The use of the nostrils is for smelling, respiration, and speech.

Of the Mouth.

The mouth is constituted by integuments, the lips, muscles, jaws, palate, two alveolar arches, the gums, tongue, cheeks, and glands. The bones of the mouth are the lower jaw, two superior maxillary, and two palatine bones, and the teeth. There are arteries, veins, nerves, &c. The mouth is for mastication, speech, respiration, deglutition, secretion, and taste.

Of the Teeth.

The rudiments of the teeth lie in the jaw-bone, like little lumps of jelly. They are surrounded by a peculiar membrane, called

gums, and a long socket, which shoots up from the upper and under jaws, as the teeth advance. There are three periods of dentition, or the breeding or cutting of teeth, to wit: in infancy, in youth, and in adult age. When the first set of teeth has answered its purpose, the roots and sockets are absorbed, and the teeth are shed. This change is wonderful, and shows us the nice adaptation of the different parts to the condition of the body. The number of teeth varies in different subjects, but they seldom exceed thirty-two, and very rarely are less than twenty-eight. Each tooth from the point of the fang has an inner cavity, which is supplied with blood-vessels and nerves. In old people this hole closes and becomes ossified, rendering the tooth insensible.

In regard to the gums, they are exceedingly vascular and possess a cartilaginous hardness and elasticity. The gums of infants before dentition, have a hard ridge, extending through their whole length, while this ridge is wanting in those who have lost their teeth. The teeth are divided into incisores, canine, and molars. The *incisores* are the four front teeth of each jaw, so called on account of their only cutting and dividing the food in the manner of a wedge. They have two surfaces which meet in a sharp edge. The *canine* are the longest of all, and some resemble a dog's tusk. Their use is intended not for dividing, or cutting, or grinding the food, but to lay hold of substances. One of them lies on each side of the incisores, so that there are two in each jaw. The *molars* or *grinders* are ten in each jaw, and serve to grind the food. Should we treat upon the doctrine of the teeth fully, our remarks would be extended to too great a length. The subject is very interesting to the philosopher, the naturalist, and the physician, yet perhaps of but little value to the general reader, and as our remarks and instructions on anatomy are intended to be general and to answer only as a synopsis, we will not deviate from our purpose by farther remarks.

Of the Tongue.

The tongue is a soft, fleshy viscus, very flexible, and constituting the organ of taste. It is composed of muscular fibres, covered by a nervous membrane, on which are a great number of nervous

papillæ. The uses of this organ are for speaking, chewing, swallowing, sucking, and tasting.

Of the Palate.

The palate, or roof of the mouth, is soft and spongy. From the middle of it, over the root of the tongue, hangs down the uvula, which is composed of the common membranes of the mouth, &c. The uvula, by the contraction of the membranes, is raised up. Within the exterior soft muscles of the palate, there are intersected several nerves, bones, &c., which form part of it. The palate extends to the opening of the fauces, and terminates with the uvula, the glands called tonsils, &c. The whole apparatus is intended for preparing the food, swallowing it, and thrusting it down to the fauces into the pharynx, &c.

OF THE SPINE.

We thought best to place here a description of the spine. We trace its origin between the head and the neck. The spine is a long column or pillar of bones, extending on the posterior part of the head, from the great occipital foramen to the lower part of the back, called the sacrum. It is composed of twenty-four bones, called vertebræ, which name is derived from the latin word *verto*, to turn. The body moves and turns in every direction upon these bones. They are divided into three classes; five belong to the loins, twelve to the back, and seven, (called cervical vertebræ,) to the neck. The spine is the foundation, or chief mechanical support of the whole frame, and gives protection to the spinal marrow, which, in one sense, is a part or continuation of the brain itself, enclosed within, and running through the whole length of the spine. These bones are joined and united together by fibres differing in strength, and mucous substance, compressible like cork, which form a kind of partition between each of them, and facilitates their motion and flexibility. These intervertebral cartilages are subject to contraction and relaxation, and derangement or abuse

of them causes various diseases, and occasions old men to stoop forwards. This is also the reason of our being taller in the morning, after a good night's rest, than on the previous evening. The spine is likewise strengthened by strong surrounding internal and external ligaments, throughout its whole length, and by the numerous nerves, muscles, arteries, veins, &c., which intersect it every where. The spine is like the mast of a ship, and these ligaments, muscles, nerves, &c., attached to it, serve for its rigging, the office of which seems to be to watch over the whole fabric, and govern the internal organs — the heart, lungs, liver, intestines, the entire viscera, &c, in their embryo state, as well as in their further development, perfection, and preservation. To say more upon the spine would perhaps be uninteresting to many; but the physician must be thoroughly acquainted with the spinal system, and its anatomical importance, and should study it with unceasing application, and acquire a perfect knowledge of its nature and influence, before advancing his opinion on diseases.

OF THE OS SACRUM.

This is that bone called the small of the back, or the lowest bone, commencing directly under the last vertebra, and terminating with the fundament. It is called os sacrum, a name derived from its being offered in sacrifice by the ancients, and from its supporting the organs of generation, which they considered sacred. This bone is so shaped and arranged as to enable us to sit with ease. We could not, in accordance with our purposes, devote our time and pages to expounding the doctrine of the bones, nor their individual nature, character, office, &c., and even if something should be said here in explanation, much and most important matters would be left behind, unexplained and untouched. We shall, if time should allow, give, in another work, a complete treatise on this and other matters.

OF THE NECK AND ITS PARTS.

Of the Neck.

The external parts of the neck are the common integuments, several muscles, nerves, arteries, veins, and glands. In the anterior region there is an eminence, which is usually considerably larger in men than in women, called *pomum Adama*, (Adam's apple.) It was so called from a whimsical supposition that part of the forbidden fruit, which Adam ate, stuck in his throat. The internal parts of the neck are the fauces, pharynx, œsophagus, larynx, and thrachea, or windpipe. The bones of the neck are the seven cervical vertebræ, they being the beginning of the spine.

Of the Fauces.

The fauces is a cavity beyond the tongue, palatine arch, uvula, and tonsils, from which the pharynx and larynx proceed.

Of the Pharynx.

The pharynx is a muscular bag situated at the back part of the mouth. It is shaped like a funnel, adheres to the fauces, behind the larynx, and terminates in the œsophagus. It receives the masticated food, and conveys it into the œsophagus, from whence it passes into the stomach.

Of the Œsophagus.

The Œsophagus is that membranous and muscular tube attached to the pharynx, and descending in the neck, terminates in the stomach. It is composed of three tunics or membranes. The œsophagus is every where, under the internal or mucous membrane,

supplied with glands that secrete and separate the mucus, in order that the masticated mass may readily pass down into the stomach.

Of the Larynx.

The larynx is a large and short tube or cavity, situated behind the tongue, in the anterior part of the fauces, and lined with an exquisitely sensitive membrane. The walls of the larynx are formed by various cartilaginous plates. It is composed of cartilages, minute glands, arteries, veins, and nerves, so arranged as to form a perfect instrument. The larynx constitutes the organ of voice, and serves for respiration.

Of the Windpipe, or Trachea.

The windpipe, or trachea, called also the bronchia, is a cartilaginous and membranous canal, through which the air passes into the lungs. On the upper part, or superior extremity of the windpipe, or trachea, it is attached to the larynx, where, on its uppermost part is placed the epiglottis, which lies at the root of the tongue, and the upper extremity of it is loose, and always elevated upwards by its own elasticity. While the tongue is drawn backwards in swallowing, the epiglottis is put over the aperture of the larynx; hence, on the act of deglutition, it shuts up the passage from the mouth into the larynx, which is connected with the windpipe. The cartilages of the windpipe are like incomplete rings, and from the larynx down to the lungs they gradually diminish in size, and branch throughout the air-cells of both lungs. The trachea, or bronchia, in all its ramifications, is supplied with a great number of small glands, which are deposited in its cellular substance, and discharge a mucous fluid on the inner surface of these tubes. Throughout, the windpipe is furnished with fleshy or muscular fibres. Some pass through the whole extent, longitudinally, and others are carried round it in a circular direction, so that, by the contraction or relaxation of these fibres, it is able to shorten or lengthen itself, and likewise to dilate or contract the diameter of

its passage. The cartilages of the trachea afford a front passage to the air which we respire, and, by their contraction and dilatation, enable us to receive and expel it in greater or less quantity, and with greater or less velocity, as required in singing, speech, declamation, &c. There are nerves, arteries, &c, throughout the trachea, and the veins empty into the jugular.

OF THE CHEST, ITS PARTS, AND CONTENTS.

Of the Chest or Thorax.

The chest, or thorax, is situated between the neck and the abdomen. Its external parts are, the common integuments, the breasts in women, various muscles, twenty-four ribs, and the sternum, (breast bone.) Within the cavity of the chest are situated the pleura and its productions, the lungs, the heart, thymus gland, œsophagus, thoracic duct, nerves, arteries, veins, part of the great intercostal nerve, &c., &c.

Of the Ribs.

The ribs are long curved bones, placed in an oblique direction at the sides of the chest. The seven upper ribs of each side are attached to the breast bone, and from the first to the seventh they increase in length, by which the cavity of the chest is enlarged; while the five below them gradually diminish in length, thus diminishing the cavity. The direction of the ribs on each side, from the top to the twelfth downward, is oblique, forming, as it were, a bundle of hoops, playing on each other. Each rib is connected behind to the spinal column, and is furnished with ligaments and strong cartilages, &c., which afford the perpetual articulation and motion, so much needed for respiration, and for the benefit, support, and preservation of the internal organs. The ribs vary from each other on each side of the chest, to which they give form, cover and defend the lungs, and help them in breathing, &c. Much might be said respecting their arrangement and action, yet, to the reader in general, this would avail but little; while the anatomist and the physician might consult other authors.

Of the Breasts.

The breasts, or mammæ, are two globular projections, composed of common integuments, adipose substance, lacteal glands and vessels, arteries, veins, and nerves. They adhere to the anterior and lateral regions of the thorax in females. On the middle of each breast is a projecting portion, termed the papilla or nipple, in which the excretory ducts of the glands terminate, and around which is a colored orb, or disc, called the areola. The use of the breasts is well known, without explanation.

Of the Thoracic Duct.

The thoracic duct is the trunk of the absorbents. Its form is serpentine, and about the diameter of a crow quill. It lies upon the dorsal vertebra, between the aorta and the vena azygos, and extends from the posterior opening of the diaphragm to the angle formed by the reunion of the left subclavian and jugular veins, into which it opens, and evacuates its contents. In this course, the thoracic duct receives the absorbent vessels from almost every part of the body.

Of the Lungs.

The lungs are two viscera, situated in the chest, and by means of which we breathe. The one in the right cavity of the chest is divided into three lobes, and that in the left cavity into two. They hang in the chest, attached above, in the neck, to the trachea, and are separated by the mediastinum, which is a membranous substance, formed by the duplicature of the plura, which divides the cavity of the chest into two parts, and is itself divided into an anterior and posterior portion. The lungs are also attached to the heart, by means of the pulmonary vessels. The substance of the lungs is of four kinds: vesicular, vascular, bronchial, and parenchymatous. The vesicular substance is composed of the air-cells; the vascular invests those cells; the bronchial is formed by the

ramifications of the bronchia throughout the lungs, having the air cells at their extremities; and the spongy cellular substance, or tissue, that connects these parts together, is termed parenchyma. The lungs are covered with a fine membrane, the reflection of the pleura. The internal surface of the air-cells is covered with a very fine, delicate, and sensitive membrane, which is continued from the larynx, through the trachea and bronchia. The arteries of the lungs are, the bronchial, a branch of the aorta, which carries blood to the lungs for their nourishment; and the pulmonary, which circulates the blood through the air-cells, to undergo a certain change. The pulmonary veins return the blood that has undergone this change, by four trunks, into the left auricle of the heart. The bronchial veins terminate in the vena azygos. The nerves of the lungs are many; and the absorbents are of two orders, the superficial and the deep-seated. The glands of these viscera are muciparous, and are called bronchial, as they are situated about the bronchia.

N.B.—If we compare the lungs with a gland, intended to secrete the carbon of the blood, the bronchial tubes, bronchiæ, and trachea, may be compared with the ducts of a secretory gland. Like all such ducts, it is lined throughout, as above stated, with a mucous membrane; but, unlike them, it is never closed, or collapsed, when emptied of every thing but air, for it is surrounded, throughout the whole length of the main canal and its branches, by a series of cartilaginous arches, or rings, external to the membrane, which holds it open at all times.

Of the Pleura.

The pleura is a membrane which lines the internal surface of the thorax, and covers its viscera. It forms a great process, the mediastinum, which divides the thorax into two cavities, rendering it moist, by the vapor it exhales. The cavity of the thorax is every where lined by this smooth and glistening membrane, which forms two distinct portions, or bags. These bags, being applied to each other laterally, form the partition called mediastinum, thus dividing the cavity into two parts; and thus the mediastinum is attached, posteriorly to the spine, and anteriorly to the sternum, (breast

bone.) The two laminae, of which the mediastinum is formed, do not every where adhere to each other, but at the lower part of the thorax they are separated, to afford a lodgment to the heart, and, at the upper part of the cavity, they receive between them the thymus gland. The pleura is plentifully supplied with arteries and veins, but its nerves are very inconsiderable. The surface of the pleura, like those membranes lining cavities, is constantly bedewed with a serous moisture, which prevents adhesion of the viscera. The mediastinum, by dividing the breast into two cavities, obviates many inconveniences to which we should otherwise be liable. It prevents the two lobes of the lungs from compressing each other, when we lie on one side, and, consequently, contributes to the freedom of respiration, which is disturbed by the least pressure on the lungs. If the point of a knife penetrates, between the ribs, into the cavity of the thorax, the lung on that side ceases to perform its office, because the air, being admitted through the wound, prevents the dilatation of that lobe, while the other lobe, which is separated from it by the mediastinum, remains unhurt, and continues to perform its functions as usual.

Of the Heart.

The human heart has the appearance of a double-heart, and is a hollow, muscular viscus, placed in the cavity of the pericardium, in an oblique situation,—its base standing on the right of the bodies of the vertebræ, and its apex obliquely to the sixth rib, on the left side. Externally, it has a base, a superior and inferior surface, and an anterior and posterior margin. Internally, it is divided, by a large vertical partition, into two halves, each containing two cavities or chambers, namely, a ventricle and an auricle. The whole heart is intersected by fibres and nerves, and the four chambers of it are lined with extremely irritable membranes. From the heart, spring the roots of the arteries and veins. The general form of the heart is a cone, or an irregularly reversed pyramid; its volume is about equal to the fist, and its substance, to appearance, almost entirely fleshy. The heart is the principal locomotive engine, the beautiful machine, where the blood receives the periodic, electric, mysterious, and ever-renovating starts re-

quired for the immediate support of life. The blood in the heart moves in two circles; one from the heart to the body, and from the body back to the heart again; the other from the heart to the lungs, and thence again to the heart. Thus the blood flows constantly, through the medium of the veins, from the body on its way to the heart, which propels it to the lungs, to be purified by the air we inhale, and hence it is returned back again to the heart, where, through the medium of the arteries, it takes a new start and circulates throughout the whole system, until it arrives at the end of the capillary conduits of said arteries, where then, by a process invisible, (though experience confirms the fact,) it is absorbed by similar capillary vessels, pertaining to the veins, and through these veins it is again reconveyed to the heart, and passes from it into the lungs, to undergo a renewed purification, and thus be converted into arterial blood. The blood cannot retrograde in its passage; as the heart, arteries, and veins are furnished with valves, which open to receive it, and to give it a free circulation, and firmly close to prevent a regurgitation of it. The quantity of blood thrown into the circulation, at every pulsation of the heart, is about an ounce and a half, (three table spoonfuls,) which, at the rate of seventy-five pulsations per minute, would average one hundred and twelve and a half ounces, or seven pints; that is, four hundred and twenty pints, or fifty gallons, an hour; or not less than forty-two barrels, or ten and a half hogsheads, in a day. The diseases to which this organ is subject, are always of the most serious nature, very dangerous, and generally terminating in anguish, agony, and sudden death.

Of the Pericardium.

The pericardium is a membranous bag, that surrounds the heart. Its use is to secrete a vapor contained in it, which lubricates the heart, and thus preserves it from concreting with the pericardium.

OF THE ABDOMEN AND ITS CONTENTS.

Of the Abdomen.

The abdomen, commonly called the belly, is the largest cavity in the body. The diaphragm separates it from the chest, and it terminates at the bones of the pubes. On both sides of the abdomen lie the short ribs; in front, the abdominal muscles; and behind, the vertebræ of the loins and the back-bones. Internally, it is invested by a very important, smooth membrane, called the peritoneum, and externally by muscles and common integuments. In its cavity are contained the most important visceral and vital organs, to wit: in front and laterally, the stomach, omentum, mesentery, intestines, lacteal vessels, pancreas, spleen, liver, and gall bladder. Posteriorly are situated the kidneys, the suprarenal glands, the ureters, the receptaculum chyle, the artery aorta, and the vein called vena cava. Inferiorly in the pelvis, and externally the urinary bladder, the spermatic vessels, the rectum, &c., and the organs of generation, with those distinctions pertaining to each of the sexes respectively. The navel is situated in the middle of the forepart of the belly, properly called the abdomen. The following are some of the principal organs, situated within the abdomen, or externally:

Of the Epigastric Region.

The epigastric region is that part of the abdomen that lies over the stomach. It reaches from the pit of the stomach to an imaginary line across, above the navel, from the last false rib of the right side to the left. Its sides are called hypochondria, and are covered by the false ribs, between which lies the epigastrium.

Of the Diaphragma.

The diaphragm, or midriff, is a muscle that divides the thorax from the abdomen. It is composed of two muscles; one arises

from the breast-bone and from the ends of the last lower rib of each side; the other has its origin in the spine, at the back of the loins, and both are joined together by tendons, so that they make one muscular partition. The diaphragm is covered by the pleura, on the upper side, and by the peritoneum, on the lower side. It is pierced in the middle for the passage of the vena cava, and in its lower part for the œsophagus and the nerves, which extend to the upper orifice of the stomach; and between the productions of the inferior muscle, pass the aorta, the thoracic duct, and the vena azygos. The diaphragm has branches of arteries, veins, nerves, &c. In its natural situation it is convex, on the upper side, towards the breast, and concave on its lower side, towards the belly; therefore, when its fibres swell and contract, it becomes smooth on each side, and consequently the cavity of the breast is enlarged to give liberty to the lungs to receive air in inspiration; and the stomach and the intestines are pressed by it for the distribution of their contents; hence the use of this muscle is very considerable. It is the principal agent in respiration, and is indispensable in inspiration; for, when it is in action, the cavity of the thorax is enlarged, particularly at the sides, where the lungs are chiefly situated; and as the lungs must always be contiguous to the inside of the thorax and upper side of the diaphragm, the air rushes into them in order to fill up the increased space. In expiration it is released and pushed up, by the pressure of the abdominal muscles upon the viscera of the abdomen; and at the same time that they press it upwards, they pull down the ribs, by which the cavity of the thorax is diminished, and the air suddenly pushed out of the lungs.

Of the Peritonæum.

This is a strong simple membrane, by which all the viscera of the abdomen are surrounded. It has an exceedingly smooth, exhalant, and moist internal surface. Outwardly, it is everywhere surrounded by a cellular substance, which towards the kidneys is very loose and very fat, and it is very short at the lower tendon of the transverse muscles. The peritonæum begins from the diaphragm, which it completely lines, and in a circuitous and serpen-

tine direction, extends all around the different organs, and it even dips down to the pelvis and rectum, lining and investing every distinct part of each organ, the viscera, intestines, &c.

The cellular texture, which covers the peritonæum on the outside, is continued into sheaths in very many places, one of which covers the testicles on each side; another, the iliac vessels of the pelvis, &c.; others ascend to the chest, the œsophagus, &c. By these means there is a communication between the whole body and the peritonæum, a fact which has been well authenticated, particularly on examining dropsical people. The shorter productions of this membrane are called ligaments, and are formed by a continuous reduplication of the peritonæum receding from its inner surface, enclosing cellular substance, and extending to some viscus, where its plates separate, and having diverged, embrace the viscus, while the intermediate cellular substance always accompanies this membranous coat, and connects it with the true substance of the viscus. By these means the tender substance of the organs and viscera is defended from injury by any motion or concussion, and their whole mass is prevented from being misplaced by their own weight, and from injuring themselves, being securely connected with the firm sides of the peritonæum.

Of the Omentum.

The omentum, epiploon, or caul, is an adipose membranous viscus of the abdomen, and is attached to the stomach, and lies on the anterior surface of the intestines. It is thin and easily torn, being formed of a duplicature of the peritonæum, with more or less of fat interposed. It is distinguished into the great and the little omentum, and between the right side of the liver there is a foramen, into which, if air be blown, the duodenum, the cavity of the omentum and all its sacks may be distended. The omentum has lymphatic vessels, and numerous glands, and its office appears to be the same as that of the peritonæum.

Of the Mesentery.

This is a membrane in the cavity of the abdomen attached to the vertebræ of the loins, and to which the intestines adhere. It is formed of a duplicature of the peritonæum, and contains within it adipose membrane, lacteals, lymphatics, lacteal glands, arteries, veins, nerves, &c. Its use is the same as that of the peritonæum.

Of the Stomach.

The stomach is the principal organ concerned in digestion. It is a large membranous bag, or receptacle, somewhat oblong, and round, resembling a bag-pipe. It is situated in the epigastric region obliquely across the lower part of the chest, which receives the food from the œsophagus. It is largest on the left side, and gradually diminishes towards its lower orifice, where it is smallest. It has a great curvature, and extends downwards, from one orifice to the other, where the omentum adheres to it; and it has also a small curvature, which is between both orifices, but superiorly and posteriorly. The stomach, like the intestinal canal, is composed of three coats or membranes. 1st. The outermost, which is very firm, and originates from the peritonæum. 2d. The muscular which is very thick, and is composed of various muscular fibres. 3d. The innermost, or villous coat, which is covered with exhaling and inhaling vessels, and mucus. These coats are connected together by cellular membranes.

The glands of the stomach which separate the mucus are situated between the villous and muscular coats in the cellular structure. In this organ there are also arteries and veins, the latter terminating in the vena portæ.

The nerves of the stomach are very numerous, and the lymphatic vessels are distributed throughout the whole substance, terminating in the thoracic duct. The use of the stomach is to excite hunger and thirst, to receive the masticated food, and by the motion of the stomach, the admixture of various fluids, and many other changes,

to digest it, and render it fit to pass down into the intestines, for chylication and nutrition. The chief agent concerned in digestion is the gastric juice, which is secreted by the inner coat of the stomach, and acts chemically on the alimentary substances. The stomach is an enlarged portion of the alimentary canal, which is continuous with the œsophagus, and which is the seat of the most remarkable phenomena of digestion, that is, the transformation of the aliments into chyme.

Of the Intestines.

The intestines are the convoluted membraneous tube which is attached to the stomach and extends to the anus. Many are the offices of this organ. It receives the indigested food, retains it a certain time, where it incessantly undergoes new changes, and mixes with the bile and pancreatic juice; it propels the chyle into the lacteals, &c., and dislodges the fæces through the anus, &c. The intestines are situated in the cavity of the abdomen, and are divided into the *small* and *large*, and have, besides their size, other circumstances of distinction. A knowledge of the nature of the intestines is of the utmost importance to professional men, but of little interest to the uninitiated, and does not come within the limits of our synopsis.

The first portion of the intestinal tube for about the extent of twelve fingers breadth is called the *duodenum*, and lies in the epigastric region. It makes three turnings, and between the first and second flexure receives by a common opening, the pancreatic duct, and the ductus communis choledochus. Chylication is chiefly performed in this portion of the intestines. The *jejunum* commences where the duodenum ends; it is situated in the umbilical region, and is generally found empty. It is every where covered with red vessels, and, about an hour and a half after a meal, is covered with distended lacteals; hence follow the *ileum*, situated in the hypogastric region and the pelvis, and is of a more pallid color than the former. It terminates by a transverse opening into the large intestines, called the *valve of the ileum*, where it is firmly tied down to the right iliac region, and for the extent of about four

fingers' breadth is called the *cæcum*, having, adhering to it, a worm-like process. The great intestine then commences at that part called the *colon*; it ascends towards the liver and passes across the abdomen, under the stomach, to the left side, where it is contorted like the letter S, and descends to the pelvis: hence it is divided in its course into the *ascending portion*, the *transverse arch*, and the *sigmoid flexure*, and when it has reached the pelvis it is called the *rectum*, from whence it proceeds in a straight line to the *anus*. That part of the intestines called the *colon*, is generally found on dissection empty, and full of wind.

The intestinal canal is composed of three membranes, or coats; a common one derived from the peritonæum, a muscular coat, and a villous coat, the *villi* being formed of the fine terminations of arteries and nerves, and the origins of lacteals and lymphatics. The intestines are connected with the body by the mesentery; the duodenum has also a peculiar collecting cellular substance and likewise the colon and rectum, by means of which the former is firmly accreted to the back, the colon to the kidneys, and the latter to the os coccygis, and, in women, to the vagina. The remaining portion of the tube is loose in the cavity of the abdomen; yet the whole of the intestines are also supported in their place by their own nature, and by the intersection of the glands, muscles, ligaments, membranes, nerves, arteries, veins, &c. Many are the diseases which attack this organ, and many the derangements which the intestines suffer. Very few physicians understand these derangements and know their symptoms, or can trace their causes even from their concomitant effects; still less do they know how to remove obstructions, or even relieve the afflicted, and many sufferers have fallen victims to their ignorance, under their daring and unjustifiable experiments.

The Anus.

This is called also the fundament, it being the lower extremity, or the end, of the large portion of the great intestine, terminating with the rectum. Its office is to form an outlet for the fæces, called alvine excretions. The anus is furnished with muscles, formed with fibres of a broad circular shape, which are peculiar to it, in

order to keep it habitually closed, and to dilate it, and draw it up again to its natural state, after each evacuation. The anus and rectum are subject to various and peculiar diseases, as piles, ulcerations, abscesses, excrecences, prolapsus, &c., &c. Many children are born without perforation of the anus, and then a surgical operation is needed.

Of the Lacteal Vessels.

These are the absorbents of the mesentery, which originate in the small intestines, and convey the chyle from thence to the thoracic duct. These vessels are tender and transparent, possessed of an infinite number of valves, which, when distended with chyle, give them a knotty appearance. They arise from the internal surface of the villous coat of the small intestine, perforate the other coats, and form a kind of net-work; while the greater number unite, one with another, between the muscular and internal coats. From thence they proceed, between the laminae of the mesentery, to the conglobate glands. In their course, they constitute the greater part of the glands through which they pass, being distributed through them several times, and curled in various directions. The lacteals, having passed these glands, go to others, and, at length, seek those nearest the mesentery. From these glands, which are only about four or five, the lacteals pass out, and ascend with the mesenteric artery, and unite with the lymphatics of the lower extremities and those of the abdominal viscera, and then form a common trunk, the thoracic duct, which, in some subjects, is dilated at its origin, forming the receptaculum chyli.

Of the Pancreas.

This is a glandular viscus of the abdomen, of a form resembling a dog's tongue. It is situated in the epigastric region, under the stomach. It is composed of innumerable small glands, the excretory ducts of which unite, and form one duct, called the pancreatic duct, which perforates the duodenum with the *ductus communis choledochus*, and conveys a fluid, in its nature perhaps somewhat

similar to saliva, into the intestines. The use of the pancreas is to secrete the pancreatic juice, which is to be mixed with the chyle in the duodenum. See *Pancreatic Juice*.

Of the Liver.

The liver is a large viscus — the largest gland of the body — of a deep red color. It is of great size and weight, divided into two principal lobes, and subdivided into smaller ones. It is situated on, and firmly attached to, the diaphragm or midriff; the right globe extends far down, on the right side, and extends across the middle of the body, towards the left side. To describe this viscus and its operations fully, several things are to be attended to, as its ligaments, surfaces, margins, tubercles, fissure, sinus, the pori biliary, &c. An explanation of them is of the utmost importance to the anatomist, to the medical man, and subtle inquirer; while the analysis and minute description of this organ would avail but little to the interest and profit of the general reader, for whom this work is intended. The liver is intimately connected with the principal organs of life, and, except the heart and lungs, is the organ most essential to the nourishment of nature. It is intersected by veins, arteries, nerves, glands, absorbents, vessels, biliary channels, ducts, and porcs. The chief use of the liver is to create and prepare the bile, thus converting the blood, and, perhaps, other fluids, which therein flow, into this bitter fluid, to supply it to the intestines, &c. It is of the utmost importance in chyfication, &c.

Diseases of the liver are of such a nature, that but few, and, we dare express the opinion, that none, of our most experienced, scientific, and skilful medical men have succeeded in fully illustrating their practice with a correct doctrinal theory upon the subject, and, still less, have they left us any rule by which to form, in each individual case, an accurate and sound judgment, or for a salutary general treatment of them. We shall endeavor, through this work, in appropriate places, to present to the faculty, and to the people in general, much theoretical light on this subject, and to give some idea of the means which enable us to determine the character of diseases by their own symptoms and effects. We shall

also point out the most successful treatment, and the best remedies, in complaints of the liver and lungs, all of which will be illustrated with such doctrinal rules as, when well examined and understood, must convince even the unlearned of their correctness, and lead the practitioner, and the inquirer for health, to the starting-point of attainment, based on truth, experience, and sure success.

Of the Gall Bladder.

This is an oblong, membraneous receptaculum, situated below the liver, to which it is attached, under the right hypochondrium. It is composed of three membranes; common, fibrous, and villous. Its use is to retain the bile, which regurgitates from the hepatic duct, there to undergo a change, and become thicker, more acrid, and bitter; when fully prepared, it is conveyed, and passes from its neck through a small tube, the size of a crow-quill, into the duodenum, it being the first portion of the intestinal canal, situated immediately below the pit of the stomach.

Of the Suprarenal Glands.

These are two hollow bodies, like glands in fabric, and placed one on each side upon the kidney. They are covered by a double tunic, and their cavities are filled with a liquor of a brownish red color. Their figure is triangular, and they are larger in the fœtus than the kidneys, while in adults they are smaller than the kidneys. The right is affixed to the liver, and the left to the spleen and pancreas, and both to the diaphragm and kidneys. They are intersected with arteries, veins, nerves, &c., and their lymphatic vessels go directly into the thoracic duct. The use of these glands is not yet ascertained to the full satisfaction of the naturalist and physiologist, yet we believe they have a direct influence upon the system of the fluids, and perhaps upon the brain and the nervous system, and also on the spleen, as it is ascertained that in children who are born without the cerebrum, these glands are extremely small, and sometimes wanting.

Of the Spleen.

The spleen, or melt, is a spongy viscus, of a livid, dark red substance, and so variable in form, situation, and magnitude, that it is difficult to determine either. Nevertheless, in a healthy person, it is always placed on the left side, between the eleventh and twelfth false ribs. Its circumference is oblong and round, longer when the stomach is empty than when full, convex towards the ribs, and concave internally, and has an excavation wherein vessels are inserted. It is connected, first, with the stomach, by a ligament and short vessels; second, with the omentum and the left kidney; third, with the diaphragm, by a portion of the peritonæum; fourth, with the beginning of the pancreas, by vessels; and, fifth, with the large intestine, by a ligament. The spleen is covered with one simple, but firm membrane, arising from the peritonæum, which adheres to the spleen very firmly by the intervention of cellular structure. The spleen has arteries and veins, and it is believed by others, but not by us, receives a larger supply of blood than is requisite for the mere nutrition of it, while no one has, as yet, definitely been able to account for the disposition of this blood, except as the result of conjecture. We, however, have elsewhere shown and demonstrated the necessary uses of this organ, and the blood circulating therein. Our theory has fully exhibited the harmonious combination existing between every organ of life, of which we consider the spleen to be one, and of as much importance as a medium of life and sense, as the brain itself.

The spleen receives its support from many sources, and is intersected with nerves and lymphatic vessels, creeping along its surface. The use of the spleen then, according to our theory, is to convey throughout every organ and viscera, even to the brain itself, and indeed perhaps, from what we know, in every part of the body, certain ramifications, which we have properly called a species of nerves, originating from the spleen, and from this circumstance we have denominated them the *spleenian organic nervous system*. The important office of this kind of nerves is to impart the involuntary motions to every organ throughout the system, precisely on the

same principle as the nerves of sensation and will, whose origin is traced in the brain, act upon that organ.

Of the Kidneys.

These are an abdominal viscus, which secrete the urine. They are situated in each lumbar region, near the first lumbar vertebrae, behind the peritonæum. This organ is composed of three substances; a cortical, which is external, and very vascular; a tubulous, which consists of small tubes; and a papillous substance, which is the innermost. The kidneys are generally surrounded with more or less of an adipose membrane, and they have also a proper membrane, which is closely accreted to the cortical substance. The renal arteries, called also emulgents, proceed from the aorta, and the veins evacuate their blood in the vena cava. The absorbents accompany the blood-vessels, and terminate in the thoracic duct. The nerves are numerous. The excretory duct of this viscus is called the ureter. At the middle of the kidney, where the blood-vessels enter it, is a large, membranous bag, which diminishes like a tunnel, and forms a long canal, the ureter, which conveys the urine from the kidney to the bladder, which it perforates obliquely.

Of the Ureter.

This is a membranous canal, which conveys the urine from the kidney to the urinary bladder. At its superior part it is considerably the largest, occupying the greatest portion of the bag of the kidneys; it then contracts to the size of a goose-quill, and descends into the pelvis, ending in and perforating the urinary bladder very obliquely. Its internal surface is lubricated with mucus, to defend it from the irritation of the urine in passing.

Of the Urinary Bladder.

This bladder is a membranous pouch, capable of dilatation and contraction, situated in the lower part of the abdomen, immediately behind the symphysis pubis, and opposite to the beginning of the rectum. Its figure is nearly that of a short oval. It is broader at the front and back part than on the lateral parts; more round above than below, when empty; and broader below than above, when full. It is divided between the body, neck, and fundus, or upper part. The neck is a portion of the lower part, which is contracted by a sphincter muscle. This organ is made up of several coats. The upper, posterior, and lateral parts are covered by a reflection of the peritonæum, which is connected by a cellular substance to the muscular coat. This is composed of several strata of fibres, the outermost of which are mostly longitudinal, the interior becoming gradually more transverse, and connected together by a reticular membrane. Under this is the cellular coat, which is nearly of the same structure with the tunica nervosa of the stomach. From the internal or villous coat is poured out continually a mucous fluid, which defends it from the acrimony of the urine. Sometimes the internal surface is found very irregular and full of rugo, which appear to be occasioned merely by the strong contraction of the muscular fibres, and may be removed by distending it. The sphincter does not seem to be a distinct muscle, but merely formed by the transverse fibres being closely arranged about the neck. The urine is received from the ureters, which enter the posterior part of the bladder obliquely, and when a certain degree of distension has occurred, the muscular fibres are voluntarily exerted to expel it.

Of the Urethra.

This is a membranous canal, running from the neck of the bladder through the inferior part of the penis, to the extremity of the glans penis, in which it opens by a longitudinal orifice. In its course it first passes through the prostate gland; it then becomes

much dilated, and in this part is situated a cutaneous eminence, around which are ten or twelve orifices of the excretory ducts of the prostate gland, and two of the spermatic vessels. The remaining part of the urethra contains a number of triangular mouths, which are the openings of the excretory ducts of the mucous glands of the urethra.

Of the Prostate Gland.

This is a very large, heart-like, firm gland, situated between the neck of the urinary bladder and the bulbous part of the urethra. It secretes a lacteal fluid, which is emitted into the urethra by ten or twelve ducts, that open during coition, &c. This gland is liable to inflammation, and hence its fearful consequences.

N. B. Physicians should be particular in their judgment of such and similar diseases. They ought to study with special care and attention, not only the anatomy of the kidneys and their apparatus, but the adjoining ureters, the urethra, prostate gland, &c. &c., their nature, and the laws under which their mechanism is governed, the influences exerted, their admirable connections, the origin of causes, and their effects, and the great number of diseases and derangements, the origin of which is traced to these organs. There are a great many phenomena, yet unexplained, which have much to do, we think, in the development of a knowledge of their laws, and in reference to their nature and existence.

Of the Umbilical Cord.

The umbilical cord, or navel-string, is a cord-like substance, of an intestical form, about half a yard in length; it proceeds from the navel of the fœtus to the centre of the placenta. It is composed of a cutaneous sheath, cellular substance, one umbilical vein, and two arteries; the former conveys the blood to the child from the placenta, and the latter returns it from the child to the placenta.

Of the Pubes.

The pubes are those external parts of the organs of generation of both sexes, which after puberty are covered with hair, as the *mons veneris*, which is that triangular portion of the lower bowels where hair grows, &c. &c.

Of the Pelvis.

This is the cavity below the belly. It contains the rectum and urinary bladder, and the internal organs of generation, and possesses muscles and bones. The bones of the pelvis are four in number, united together and terminating like an oval ring, which parts the cavity of the pelvis from the cavity of the abdomen. The circle of the brim supports the impregnated womb, keeps it up against the pressure of labor-pains; and sometimes this line has been 'as sharp as a paper-folder, and has cut across the segment of the womb;' and by separating the womb from the vagina, has rendered delivery impossible. In such a case the child escapes into the abdomen, and the mother dies. The lower part of the pelvis is denominated the outlet, and is so constructed with its ligaments as to be wide and dilatable, to permit the delivery of the child; but being sometimes too wide, it permits the child's head to press so suddenly, and with such violence upon the soft parts, that the perinæum, (which is the space between the anus and organs of generation,) is torn. The marks of the female skeleton are most conspicuous in those parts which relate to that great function by which chiefly the sexes are distinguished; for while the male pelvis is large and strong, with a small cavity, narrow openings, and bones of greater strength, the female pelvis is very shallow and wide, with a large cavity and slender bones, and possesses every peculiarity which may conduce to the easy passage of the child. The office of the pelvis is to give a steady bearing to the trunk, and to connect it with the lower extremities; by a sure and firm joining to form the centre of all the great motions of the body; to contain

the internal organs of generation, the urinary bladder, the rectum, and occasionally part of the small intestines; and to give support to the gravid womb.

Of the Vesiculæ Seminales.

These are two membranous receptacles, situated on the back part of the bladder, above its neck. The secretory ducts are called ejaculatory ducts. They proceed to the urethra, into which they open by a peculiar orifice at the top of the verumontanum. They have vessels and nerves from the neighboring parts, and are well supplied with absorbent vessels, which proceed to the lymphatic glands about the loins. The use of the vesiculæ seminales is to receive the semen brought into them by the vasa de feructia, to retain it in a somewhat inspissate state, and to eject it *sub coitu*, into the urethra, from whence it is propelled into the vagina uteri.

Of the Penis.

This is the cylindrical part that hangs down under the mons veneris, before the scrotum of males. Anatomists divide it into the root, the body, and the head, (called the glans penis.) The penis is composed of common integuments, two corpora cavernosa, the corpus spongiosum, (which surrounds a canal,) and the urethra, (that proceeds from the bladder to the apex of the penis, where it opens and emits the urine.) The fold of the skin that covers the glans penis, (the head,) is termed the prepuce. The penis has arteries, veins, and nerves. The absorbents of this organ are very numerous, and run under the common integuments in the inguinal glands; absorbents are also found in great numbers in the urethra. The glands of the penis are those called Cowper's glands, the prostate, muciparous, and odoriferous glands. These last are situated around the corona glandis of the male, and under the skin of the labia majora and nymphæ of females, and secrete a sebaceous matter, which emits a peculiar odor. The uses of the penis are well known to every male and female who has arrived at the age of puberty; hence we omit a description.

Of the Testicles.

The testicles, or testes, are two little oval bodies, situated within the common integuments, which form a bag, called the scrotum. They are covered by a strong, white, and dense coat, named tunica albuginea. Each testicle is composed of small vessels bent in a serpentine direction, arising from the spermatic artery, and convoluted into little heaps, separated from one another by cellular partitions. In each partition there is a duct receiving semen (the seed) from the small vessels; and all the ducts constitute a net, which is attached to the tunica albuginea. From this net-work twenty or more vessels arise, all of which are variously contorted, and, being reflected, ascend to the posterior margin of the testis, where they unite into a common duct, bent into serpentine windings, and forming a hard body, which has the appearance of a bag. There are important arteries, veins, nerves, &c. &c., connected with the testicles. The use of the testicles, in conjunction with the scrotum, (the bag,) is to prepare the semen, (the seed,) to render it fit and ripe for conception, and to secrete it.

Of the Vagina.

This is the canal which leads from the external orifice of the female pudendum, to the womb. It is somewhat of a conical form, with the narrowest part downwards, and is capable of being extended to from five to six inches, or even more, in length, and to about two or three in a diametrical straight line. The vagina is composed of two coats, the first or innermost of which, is villous, interspersed with many excretory ducts, and contracted into small transverse folds, particularly at the fore and back part, but, by child-bearing, these are lessened or obliterated. The second coat is composed of a firm membrane, and there exists in it a contractile power, like that of a muscle. This is surrounded by a cellular membrane, which connects it with the neighboring parts. The peritonæum covers a portion of the upper and posterior part of the

vagina. The entrance of the vagina is constructed of muscular fibres. The upper part of the vagina is connected with the circumference of the mouth of the womb as follows:—It extends itself beyond the womb, and, in a circular and parallel form descending, it is joined together at the neck of the womb, so that it is reflected over the mouth of it, and thus, by this mode of union, the womb is suspended with protuberant lips in the vagina, and permitted to change its position in various ways and directions. When, therefore, these parts are distended and unfolded at the time of labor, they are continued into each other, and there is no part which can be considered as the precise beginning of the uterus or termination of the vagina. The imperfections and diseases of the vagina are very numerous. We notice four or five. 1st. Such an abbreviation and contraction as renders it unfit for the use for which it was designed, so as to render coition impracticable. 2d. A cohesion of the sides in consequence of preceding ulcerations. 3d. Cicatrices, after an ulceration of the parts. 4th. Excrescences. 5th. Fluor albus, &c. &c. These diseases, and the proper mode of treatment, are spoken of in the appropriate places.

Of the Clitoris.

This is a small, glandiform body, like a penis in miniature, and like it, is covered with a prepuce, or fore-skin. It is situated above the nymphæ and before the opening of the urinary passage of women. The clitoris, like the penis, is composed of a cavernous substance, and of a gland, which has no perforation, but, like that of the penis, is exquisitely sensitive. The clitoris is the principal seat of pleasure during coition; it is distended with blood, and after the venereal ecstatic rapture, or orgasm, and the exciting paroxysms of the carnal sensuality are over, it becomes flaccid and falls. Instances have occurred in which the clitoris was so enlarged as to enable the female to have venereal commerce with others. To substantiate this fact, we give an account of one of the most remarkable cases of this description ever recorded in physiological annals, and which fell under the author's immediate observation and professional attendance.

In December, 1843, the Doctor was consulted, at his residence, in New Haven, by a highly respectable lady, in regard to her daughter, twenty-two years of age, who was then suffering much anguish and humiliation in consequence of hysteric attacks, and the most acute feelings of a delicate nature, arising from a certain *excrecence*, as the mother called it, which only four months previous begun to manifest itself in the daughter's private parts. From the mother's description of the symptoms, the Doctor soon imagined that the unhappy daughter was the victim of the severest effects of nymphomania, and subject to uncontrolled ecstatic orgasms and venereal raptures, accompanied by the whole concomitant hysteric consequences of this awful malady. Yet it would have been an unjustifiable course for him to have formed a conclusion in regard to her situation, and prescribed accordingly, unless aided by an investigation of her case, and a full knowledge of its nature. Avoiding all hypotheses, and in order to become familiar with the symptoms, and through them to trace, also, the specific seat and origin of the disease, which the mother, of course, could not decide, and to determine upon a rational and effectual course of treatment, it was agreed to have, on the following day, a professional examination.

The Doctor, according to appointment, on entering the sick woman's chamber, for the first time, was horror-struck, and shrunk back at the sight before him. The patient, a few moments previous to his visit, had fallen into a paroxysm, and was then in a tremor, and clinging to her mother's bosom. A wandering, wanton, and fainting look was depicted on her countenance, and her tears were intermingled with the most violent laughing and convulsive cries and anguish. Her sobs and sighs were deep, affecting, and piteous, and piercing were her entreaties to her mother. Her efforts to gratify her corrupted volitions were very violent and savage, — more so, undoubtedly, than were ever witnessed in any case of nymphomania, with all its characteristics of brutal and obscene actions. She attempted to consummate unnatural intercourse, which the broken-hearted mother violently, and with more than manly strength, repulsed and opposed.

In their struggle, the appearance of the Doctor was by both unnoticed. After a few minutes of perplexity he interposed, when

the terrified daughter, at the first sight of him, fell at once to the ground, in a cataleptic state, and helpless prostration. She however soon recovered from her lethargy and languor, and in deep confusion and shame, and with strong, confiding simplicity and hope, earnestly appealed to his profession and humane feeling, and requested him to have compassion on her truly miserable condition and despairing state, and desired, if he could not at once relieve her overwhelming anguish, degradation, and suffering, to take her life, — willing to drink any potion and die under the accelerating power of a deadly poison, as the long wished-for herald and means of her deliverance, rather than endure such a miserable, loathsome life of misery and torment. The Doctor succeeded in partially soothing her grief and relieving her desponding state, and turning his attention to the object of his professional call, went into a full inquiry and examination in regard to her case, while, with virtuous reluctance, she submitted to this imperative duty.

The deformity was easily detected, and manifested itself in the clitoris, the dimensions of which, in its then relapsed state, measured three inches in length, and more than two in circumference. On voiding water, she was obliged to lift it up, as it covered the orifice of the urethra. The hymen was unbroken; hence she was pure and a virgin; and at no period, to all appearance, had the physical or moral influence produced by the disease and its effects ever caused irritation in the surrounding parts, or affected, in the smallest degree, the internal cavity of the pelvis, nor the several organs contained in the vagina; nor were there any symptoms of inflammation, nor uterine obstructions, nor obstruction of the ovaria, &c. Her general health was otherwise perfect, and she had a strong physical constitution. Her intellect was adorned by moral attainments, and scrupulous modesty and virtue. She was a model to her sisters of the church, of which, for years, she had been a member.

The form of the clitoris, though in a flaccid and falling state, was peculiar, resembling a virile member, and was surrounded by a large, movable, and folded fore-skin, in exact likeness to a well-shaped *prepuce*. At its head it had an orifice, but on the introduction of the probe, she could not endure it. A dense and strong-smelling vapor, but apparently not of an acrid nature, and resemb-

ling the fluid secreted from the odoriferous glands, was the only visible moisture discoverable. It extended itself through the whole length of the external surface of this enlarged organ. The sensations felt after each paroxysm, were a languid anguish, and uneasiness, accompanied by cramp-like and wandering pains and contractions in the region of the loins, which affected the surrounding parts in straight and transverse lines, up and down, towards the abdomen, and across the mons veneris, and downwards into the limbs. In an unexpected moment, and without premonitory symptoms, the paroxysms would assail her, in their most malignant form; and quite as suddenly, in the very height of the most violent sensations and delirious suffering, and without the least previous abatement, she would become relieved and calm.

When the disease first made its appearance, the paroxysms were neither so intense nor so aggravated; but they occurred in a mild form, once every two or three weeks. It was after this slow progression of four months that she resorted to medical advice, in consequence of the attacks having been renewed, during the previous fortnight, at every hour, and daily, with an increased and overpowering virulence.

When in her mother's company, or of any female, or even in the presence of her own father or a male relation, she was equally afflicted, and without distinction, she would unexpectedly and violently assail their persons in the most lewd manner, with the most brutal and shockingly obscene contortions. When left alone, she would shriek piteously and roll on the sofa, or bed, or floor, and in raving anguish, fiercely strike her head on the walls, or any thing at hand.

These were the symptoms of her deplorable state, as the Doctor had been informed at his first visit, and as afterwards confirmed by his personal observation. He had purposely prolonged his professional visit, at that time, in expectation of witnessing the symptoms at the very commencement of a paroxysm. Three full hours passed away, in which time she had unexpectedly been perfectly quiet, and without the least prospect of the occurrence of a paroxysm; therefore, leaving directions for the use of a refrigerent wash and a nervine mixture, he, with soothing language, encouragement, and hope, assured her of his return towards evening. He had,

however, hardly withdrawn from the chamber, when the noise and shrieks of the young lady, and the calls for the doctor, by her mother, arrested his attention, and he quickly reëntered the room.

Another paroxysm had seized the patient. The most violent and powerful efforts accompanied the erotic orgasms, and the raptures were in exact resemblance to the hymeneal excitements experienced in actual coitions. This time, she, with one hand, held the enlarged clitoris, while, with the other, she exerted herself to subdue her mother to her depraved wish. The doctor at once interfered, exerting his whole strength. This time, her unconsciousness of his presence lasted under the paroxysm, for ten minutes, which afforded the opportunity for a strict professional examination, and a correct view of the clitoris. He took hold of this organ. It measured six and a half inches in length, and three in circumference. It was hard, rigid, and very tense, and exactly resembled a penis in a state of priapism. It could not be bent, nor rendered in the least flexible, and it was extremely sensitive. The probe was again introduced, without obstruction, one inch and a half, when, upon pressure, to force it farther, she aroused suddenly. The paroxysm and the tensity of the clitoris had instantly, as from an electric shock, subsided. The clitoris, shrinking back, had become flaccid; while, as on former occasions, she fell breathless to the ground, by the force of the ravishing excitement. For about a week, and since the experimental introduction of the probe, she had been free from all excitements. The clitoris remained, however, in its monstrous form, and without alteration, as large as when in a relapsed state. The repeated experiments and medicines of the doctor appeared to be of little or no avail, except the introduction of the probe at the time of an actual paroxysm. It would instantly relieve her, and, for many successive days, it retarded the occurrence of the paroxysms. The omission of this operation would increase her attacks to an hourly renewal.

After a few weeks' unsuccessful treatment, even by the use of the most powerful medicines and applications, suggested upon consultations with many eminent physicians, who were, to a man, (the doctor excepted,) in favor of an amputation of the clitoris, he discovered, on close examination, at the time of a paroxysm, that in

the edge of its head, within its orifice, was to be seen a certain something, which, with care, he soon extracted, leaving a small stain of bloody matter. It proved to be a coarse, thread like hair, with branched roots, perhaps, months past, detached from the mons veneris, (the private parts,) and therein confined, which, in the course of time, had formed, by its acidity, an elongated internal sore or ulcer, resembling a fistula. Hence he accounted for the existing orifice, and treated it accordingly, with unexpected success, as, in a few days, it was perfectly closed and healed. The lady, from the day of its abstraction, had been free from paroxysms or any inconvenience. The clitoris had ceased to grow and be excited, and, by degrees, had diminished in size.

Women who naturally, or by mechanical means, or by intemperate indulgence, masturbation, or lasciviousness, become thus deformed, appear to partake, in their general character, less of the female character than usual, and partly assume the characteristics of men, and are termed *hermaphrodites*. Many ladies are, more or less, deformed at this part. In childhood it is always larger, in proportion, than in full-grown women, and often it projects, even one inch, beyond the external labia.

Of the Hymen.

The hymen is a thin membrane, of a semilunar or circular form, placed at the entrance of the vagina, which it partly closes. It has a very different appearance in different women; and it is generally, if not always, found in virgins, and is, very properly, esteemed the test of virginity, being, in almost all instances, ruptured in the first act of coition. The hymen is not peculiar to the human species, many of the brute creation, possessing it. There are two circumstances relating to the hymen which require medical assistance. It is sometimes of such a strong ligamentous texture, that it cannot be ruptured, and prevents the connection between the sexes. It is also sometimes imperforated, wholly closing the entrance into the vagina, and preventing any discharge from the uterus; but both these cases are very rare, yet they have occasionally fallen under the observation of the writer. If the hymen be of an unnaturally

firm texture, but perforated, though, perhaps, with but a very small opening, the inconveniences thence arising will not be discovered before the time of marriage, when they may be removed by a crucial incision made through it, taking care not to injure the adjoining parts. When the hymen is not perforated, its inconveniences will be felt at the beginning of menstruation; for the menstuous fluid, being secreted from the womb at each period, and not evacuated, the patient suffers much pain from the distension of the parts. Many strange symptoms and appearances are occasioned, and suspicions injurious to her reputation are often entertained; but, at last, diseases of a most serious character are its consequences, and if its retention should not be soon remedied, by a surgical operation, death would be the certain result. Similar operations have frequently been performed, also, by the writer, with uniform success, giving instant relief, and causing a radical cure. Generally, it will be found, on examination, when the menstuous fluid is there detained for months, by similar causes, that a circumscribed tumor of the womb is formed, sometimes reaching as low as the vagina, and oftentimes as high, or higher, than the navel. The external parts are stretched, by a round, soft substance, to be felt at the entrance of the vagina, so as to resemble the appearance which exists when the head of a child is passing them; yet there is no entrance to the vagina. By an incision carefully made through the hymen, which has generally, at this period, a fleshy appearance, and is much thickened by its detention, the detained fluid will immediately flow. It is of a dark tar-like consistence, and so corrupt, as to exhale a strong, fœtid, putrefied effluvia. By such an operation, many pints of this fluid are often immediately discharged, to the sudden relief of the patient, and the immediate removal of the tumefaction of the abdomen. To this operation another should succeed, it being the most important, to wit: several stellated incisions should instantly be made, with care, through the already divided edge. The first incision should be of considerable width, and great care should be taken to prevent a reunion of the hymen, by occasionally introducing through it an elongated roll of linen, well greased, which should be immediately withdrawn. This should be done often, till the next period of menstruation, and monthly, for three or four months. After the hymen is broken, by

marriage or other causes, in some instances the *carunculæ mystiformes*, that is to say, the broken parts of the hymen, are very troublesome, and excessively painful, so much so, as to prevent coition.

Of the Nymphæ.

These are the membranous folds situated between the labia majora, on each side of the entrance of the vagina uteri. From these, and the surrounding parts, or from a preternatural irritability of the womb, of the pudenda, or of the clitoris, or from an unusual acrimony of the fluids secreted from these parts, is traced the immediate cause of that humiliating, and truly affecting, and awful hysteric disease, the *nymphomania*, the characteristics of which are — an unceasing, acute, irritation; an excessive stimulus of carnal, lascivious excitement; and a violent, uncontrolled desire for coition in women. For its description, see another part of this work.

Of the Ovarium.

The ovaria are two flat oval bodies, about one inch in length and rather more than half an inch in breadth and thickness. They are suspended in the broad ligaments, about the distance of one inch from the womb, behind, and a little below the fallopian tubes. The ovaria contain a number vesicles, or ova, (eggs,) to the amount of twenty-two, of different sizes, joined to the internal surface of the ovaria by cellular threads, or pedicles. These eggs contain a fluid, which has the appearance of thin lymph. They are, in fact, to be seen in every healthy young woman, though they differ very much in their number in different ovaria, but they seldom exceed the number above stated. The ovaria prepare whatever is needed by females to be supplied towards the formation of the fœtus; and if the ovaria should be taken from a woman, as is often the case, she could no longer conceive, and the stimulus of carnal pleasures and her desire for coition would be forever extinguished. The outer coat of the ovaria, together with that of the womb, is given by the peritonæum; and whenever an ovum (egg) is passed into the

fallopian tube, a fissure is observed at the part through which it is supposed to have been transferred. These fissures healing, have small longitudinal cicatrices on the surface, from which the anatomist is enabled to determine, whenever the ovarium is examined, the number of times a woman has conceived. The ovaria are subject to different diseases, as dropsy, especially on the cessation of the menses, and to inflammations after delivery, scirrhus and cancerous affections and enlargement. The ovaria often adhere to some adjoining parts, as the womb, rectum, bladder, &c., discharging the corrupted matter from the vagina, by stools, by urine, or by external abscess of the integuments of the abdomen.

Of the Fallopian Tube.

This is a canal included in two laminæ of the peritonæum, which arises at each side of the fundus, that is, the upper part of the womb, and passes transversely, and terminates with its extremity turned downwards at the ovarium. Its use is to grasp the ovum, (egg) and convey to it the prolific vapor which is issued, in the act of coition, from the male, and then to conduct the fertilized ovum into the cavity of the womb.

Of the Womb.

This is a spongy receptacle, resembling a compressed pear, situated in the cavity of the pelvis, above the vagina, and between the urinary bladder and the rectum. The womb, when impregnated, becomes more oval according to the degree of its distension, and when it is not impregnated, it is about three inches in length, two in breadth at the upper part, and one on the lower part. Yet the length, breadth, and thickness of the womb varies much in different women, independent of the states of virginity, marriage, or pregnancy. The cavity of this organ corresponds with the external form, and is corrugated in a beautiful manner; but the rugæ, or wrinkles, which are longitudinal, lessen as they advance into the womb, the upper part of which is smooth. Between these wrinkles

are small orifices, like those in the vagina, which discharge a mucus, serving, besides other important purposes, that of closing the orifice or mouth of the womb very curiously and perfectly during pregnancy. The substance of the womb, which is very firm, is composed of arteries, veins, lymphatics, nerves, and muscular fibres, curiously interwoven and connected together by cellular membrane. The muscular fibres are of a pale color, and in their texture very different from those in other parts of the body. From the angles at the upper part of the womb, two processes of an irregular round form originate, called the *Fallopian tubes*. They are about three inches in length, and, becoming smaller in their progress from the womb, have an uneven, fringed termination. The canal which passes through these tubes is extremely small at their origin, but gradually becomes enlarged, and terminates with an orifice, of about one third of an inch in diameter. Through this canal the communication between the womb and the ovaria is preserved. The womb is supported by several ligaments, which are subject to many derangements. The womb and its conjunctive organs have many heretofore unexplained constructions and connections, besides their mutual sympathetic power, with which however every practitioner should be familiar.* Knowledge on this subject is of the utmost importance, as upon these unexplained constructions and connections depend the existence and support of the womb itself. The affinities and influences of these organs upon the animal economy of every female organ, and upon the system of life, are very great; and when deranged, many and alarming are the diseases to which women fall victims, at every period of their existence, in whatever state they may be, in consequence of the ignorance and inexperience of medical men. Many diseases, and of similar character, even at the present day, baffle the investigations and skill of the most eminent American physicians, who pride themselves upon their own judgment, rejecting the French and Italian doctrines and theories. They meet with disappointment, however, in their treatment and expectations, and in their want of success.

The womb itself is liable to many diseases, the principal of which

* See on this subject the 'Classic French Writers.'

are retroversion and falling down, and hydatids. The hydatid is a very singular animal, enclosed in a thick muscular bladder, distended with an aqueous fluid. It is also often found in the natural cavities of the body, in the liver, lungs, kidneys, brain, &c. If the *vires naturee medicatrices* are not sufficient to effect a cure, the patient generally falls a sacrifice to its ravages. See in the index, under the head of '*Hydatids*,' a description of them, and the nature and treatment of the disease. The womb is also subject to dropsy, moles, polypi, tumors, ulcerations, cancers, &c. These diseases and those of the adjoining organs would be radically cured and prevented, if the treatment laid down in this work should be strictly adhered to. The use of the womb is for menstruation, conception, nutrition of the fœtus, and parturition.

Of the Amnios.

The amnios is that soft internal membrane which surrounds the fœtus. It is very thin and pellucid in the early stages of pregnancy, but acquires considerable thickness and strength in the latter months. The amnios contains a thin, watery fluid, in which the fœtus is suspended. (See *Liquor Amnii*.)

Of the Placenta.

This resembles a cake, and is vulgarly called the afterbirth; it is the already developed and combined membranes of the ovum, (egg,) &c. The following is the order of the membranes of the ovum, at the full period of gestation:—First, there is the outer, or connecting membrane, which is flocculent, spongy, and extremely vascular, completely investing the whole ovum, and lining the womb. Second, the middle membrane, which is nearly pellucid, with a very few small blood-vessels scattered over it, and which forms a covering to the placenta and funis, but does not pass between the placenta and womb. Third, the inner membrane, which is transparent, of a firmer texture than the others, and lines the whole ovum, making, like the middle membrane, a covering for

the placenta and funis with the two last. The ovum is clothed, when it passes from the ovarium into the uterus, where the first is provided for its reception. These membranes, in the advanced state of pregnancy, cohere slightly to each other, though, in some ova, there is a considerable quantity of fluid collected between them, which, being discharged when one of the outer membranes is broken, forms one of the circumstances which have been distinguished by the name of false water. The placenta is a circular, flat, vascular, and apparently fleshy substance, different in its diameter in different subjects, but usually extending about six inches or upwards, over about one fourth part of the outside of the ovum, in pregnant women. It is more than one inch in thickness in the middle, and becomes gradually thinner towards the circumference, from which the membranes are continued. The placenta is the principal medium by which the communication between the parent and child is preserved, yet we cannot with precision determine the nature or the manner in which this office is executed. The surface of the placenta is attached to the womb by the intervention of the connecting membrane. The placenta is composed of arteries and veins, with a mixture of pulpy or cellular substance. Of these vessels there are two orders, very curiously interwoven with each other. The first is a continuation of those from the funis, (umbilical cord,) which ramify on the internal surface of the placenta — the arteries running over the veins, which is a circumstance peculiar to the placenta — and then, sinking into its substance, unite and divide into innumerable small branches. The second order proceeds from the womb, and these ramify in a similar manner to those from the funis. The veins, in their ramifications, accompany the arteries as in other parts. These two systems of vessels in the placenta, one of which is called maternal and the other foetal, are distinct. The blood of the foetus is, with regard to its formation, increase, and circulation, unconnected with, and totally independent of, the parent, except that the matter by which the blood of the foetus is formed, must be derived from the parent. We believe that the veins of the placenta perform the office of the absorbents, as neither in the placenta or funis are any of the lymphatic vessels to be found, nor are there any nerves in these parts, so that the only existing communication between the parent and

child, is by the sanguineous system. How this is proved, and also the many existing and connecting laws of the system of procreation, embryo, gestation, nutrition, &c., would be difficult, in our synopsis and in our limited pages, to expound; yet the physiologist and the inquirer may easily be informed, to their full satisfaction, by a correct investigation and analysis of the anatomical process and its laws.

OF HERMAPHRODISM.

It is hardly necessary to say, that proper hermaphrodites, or human beings, having all the genital organs of both sexes, and capable of performing both kinds of reproductive functions, are altogether fabulous. True, the clitoris may be found very much enlarged in women, from which fact, chiefly, it is erroneously concluded that the individual is of the neuter gender. See *Clitoris*, in the Index.

We divide the reproductive apparatus into six different portions, or segments, (three on a side,) which, in several respects, are independent of each other. 1st and 2d, the deep-seated organs—the testicles and ovaries. 3d and 4th, the middle organs—the matrix or prostate and vesiculæ seminales. 5th and 6th, the external organs—the penis and scrotum, clitoris, and vulva.

When the number of these parts is not changed, and there is simply a modification in their development, we have the first class, or hermaphrodisism *without excess*. This again is subdivided into four orders. 1st. Male hermaphrodisism, when the reproductive apparatus, essentially male, presents, in some one portion, the form of a female organ, as a scrotal fissure, resembling, in some respects, a vulva. 2d. Female hermaphrodisism, when the apparatus, though essentially female, presents, in some one portion, the form of a male organ, as in the excessive development of the clitoris. 3d. Neutral hermaphrodisism, when the portions of the sexual apparatus are so mixed up and so ambiguous, that it is impossible to ascertain to what sex the individual belongs. 4th. Mixed hermaphrodisism, when the organs of the two sexes are actually united and mixed in the same individual. Of the last, there are several species. It is called *alternate* when the deep organs belong

to one sex, and the middle to the other, while the external present a mixture of both; *lateral*, when the deep and middle organs, when viewed on one side of the median line, appear to belong to the male sex, while on the other they are female; another species is, when the external organs, as in the former species, are partly male and partly female.

The second class includes all anomalies with excess of parts, and is divided into three orders: 1st. Complex male hermaphroditism, where we find, with an apparatus essentially male, some supernumerary female organ, as a womb, &c. 2d. Complex female hermaphroditism, with the addition of a male organ, as a testicle, &c., to an apparatus essentially female. 3d. Bisexual hermaphroditism, where a male and female apparatus exist in the same individual.

In conclusion, we may add, as an established fact, that at least one twentieth part of our white male and female population in North America are undoubtedly subjects of some of the above-described freaks of nature, which generally are most manifest at times of puberty, when nature is rapidly developing itself, and they may be detected, on close inquiry, in the living, and easily in an anatomical examination of the dead.

Our laws, at present, admit the existence of only two sexes, and impose upon each adverse and opposite duties, and grant to each rights inconsistent with those granted to the other. But this classification does not truly embrace the entire of the cases which exist in nature, for there are many, indeed a very great number of individuals, who have really no sex; such as neuter hermaphrodites, and hermaphrodites mixed by superposition; and, on the other hand, certain individuals—the bisexual hermaphrodites—who present the two sexes united to the same degree. In view of such evidence, then, it is time that our legislatures should enact new laws, recognizing individuals who, in fact, belong to neither sex.

We here give an account of a bisexual hermaphrodite. In New York, in 1832, one of our Doctor's patients was examined after death by many physicians and spectators. The subject was an aged one, about seventy, a widower, (?) who died of cholera. Apparently, he (?) was a male; yet, on dissection, a womb, with its ovaries, was found. There was a perfect prostate gland; the testicles, vesiculæ seminales, and vasa defferentia were wanting; the

penis had a well-formed glans and prepuce; a vagina, about two inches long, connected the womb with the urethra; the external reproductive organs of the female were entirely absent, but the general conformation (except a thick and soft beard) inclined to that sex.

AN ABRIDGED SYNOPSIS OF THE ANIMAL INSTINCT.

Animals are not abandoned by nature to themselves; they are all employed in a series of actions, whence results that marvellous whole which is seen among organized beings. To incline animals to the punctual execution of those actions which are necessary for them, nature has provided them with *instinct* — that is, propensities, inclinations, and wants, by which they are constantly excited and forced to fulfil the intentions of nature.

Instinct may be excited in two different modes — with or without knowledge of the end. The first is enlightened; the second is blind; the former is particularly the gift of man; the other belongs to animals.

In examining carefully the numerous phenomena, which depend on instinct, we see that there is a double design in every animal, to wit: the preservation of the individual, and the preservation of the species. Every animal fulfils this end in its own way, and according to its organization. There are, therefore, as many different instincts, as there are different species; and as the organization varies in individuals, instinct presents individual differences, sometimes strongly marked.

We recognize two sorts of instinct in man. The one depends more evidently on his organization, and on his animal state; he presents it in whatever state he is found; and this sort of instinct is nearly the same as that of animals. The other kind of instinct springs from the social state, and, without doubt, depends on organization. What vital phenomenon does not depend on it? But it does not display itself except when man lives in civilized society, and when he enjoys all the advantages of that state.

To the first, which may be called animal instinct, belong hunger, thirst, the necessity of clothing and a covering from the weather; the desire of agreeable sensations; the fear of pain and of death;

the desire to injure others, if there is any danger to be feared from them; the venereal inclinations; the interest inspired by children; inclination to imitation; to live in society, which leads man to pass through the different degrees of civilization, &c. These different instinctive feelings incline him to concur in the established order of organized beings. Man is, of all the animals, the one whose natural wants are most numerous, and of the greatest variety; which is in proportion to the extent of his intelligence: if he had only these wants, he would always have a marked superiority over other animals.

When man, living in society, can easily provide for all the wants which we have mentioned, he has then time and powers of action more than his original wants require: then new wants arise, that may be called social wants, such as that of a lively perception of existence; a want which, the more it is satisfied, the more difficult it becomes, because the sensations become blunted by habit.

The want of a vivid existence, added to a continually increasing feebleness of the sensations, causes a mechanical restlessness and vague desires, excited by the remembrances of vivid sensations formerly felt. In order to escape from this state, man is continually forced to change his object, or to overstrain sensations of the same kind. Thence arises an inconstancy, which never permits our desires to rest, and a progression of desires, which, always annihilated by enjoyment, and irritated by remembrance, proceed forward without end; thence arises *ennui*, by which the civilized idler is incessantly tormented.

The want of vivid sensations is balanced by the love of repose and idleness in the opulent classes of society. These contradictory feelings modify each other, and, from their reciprocal reaction, results the love of power, of consideration, of fortune, &c., which gives us the means of satisfying both.

These two instinctive sensations are not the only ones which spring from the social state. A crowd of others arise from it, equally real, though less important. Besides, the natural wants become so changed, as no longer to be known: hunger is often replaced by a capricious taste, the venereal desires by a feeling of quite another nature, &c.

The natural wants have a considerable influence upon those

which arise from society. These, in their turn, modify the former; and, if we add age, temperament, sex, &c., which tend to change every sort of want, we shall have an idea of the difficulty which the study of the instinct of man presents. This part of physiology is, also, scarcely begun. We remark, however, that the social wants necessarily carry along with them the enlargement of the understanding. There is no comparison, in regard to the capacity of the mind, between a man in the higher class of society, and a man whose physical powers are scarcely sufficient to provide for his natural wants.

The instincts of man are so harmoniously homogeneous with the whole of our internal sensations, and those of seeing, hearing, tasting, smelling, and feeling, that we deem it proper to give an abridged account, at least, of these external senses.

A general Description of and Remarks upon our Sensations, and on each of the Five Senses.

Sensation, or feeling, is the consciousness of a change taking place in any part, from the contact of a foreign body with the extremities of our nerves. The seat of sensation is in the pulp of the nerves.

The impression produced on any organ by the action of an external body, constitutes sensation. This sensation, transmitted by nerves to the brain, is perceived, that is, felt, by the organ; the sensation then becomes *perception*; and this first modification implies, as must be evident, the existence of a central organ, to which impressions produced on the senses are conveyed. The cerebral fibres are acted on with greater or less force by the sensations propagated by all the senses influenced at the same time; and we could only acquire confused notions of all bodies that produce them, if one particular and stronger perception did not obliterate the others, and adapt itself to our attention. In this concentrated state of the mind on the same subject, the brain is somewhat affected, by several sensations, which leave no trace behind. It is on this principle that, having read a book with great attention, we

forget the different sensations produced by the paper and typographical characteristics.

When a sensation is of short duration, the knowledge we have of it is so slight, that, soon afterwards, there does not remain any knowledge of having experienced it. In proportion as a sensation, or an idea, (which is only a sensation transformed or perceived by the cerebral organ,) has produced in the fibres of this organ a stronger or weaker impression, the remembrance of it becomes more or less lively and permanent. Thus we have a *reminiscence* of it, that is, we call to mind that we have already been affected in the same manner; a *memory*, or a power of recalling the object of the sensation, with some of its attributes, as color, volume, &c., &c.

When the brain is easily excited, and, at the same time, accurately preserves impressions received, it possesses the power of representing to itself ideas, with all their connections, and all the accessory circumstances by which they are accompanied, of reproducing them to a certain degree, and of recalling an entire object; while the memory only gives us an idea of its qualities. This creative faculty is called *imagination*. When two ideas are brought together, compared, and their analogy considered, we are said to form a *judgment*. Several judgments connected together constitute *reasoning*. Besides the sensations which are carried from the organs of sense to the brain, there are others which are internal, and which seem to be transmitted to it by a kind of sympathetic reaction. It is well known what uneasiness the affection of certain organs conveys to the mind; as, for instance, how much an habitual obstruction of the liver, or other vital organ, is connected with a certain order of ideas. These internal sensations are the origin of our moral faculties, in the same manner as impressions which are conveyed by the organs of sense are the source of intellectual faculties. We are not, on that account, to place the seat of the passions of the mind in the viscera. It is, however, necessary to remember, that the appetites, whence arise the passions, reside in their respective organs, and are a phenomenon purely physical, while passions consist only in the intellectual exertions. Thus an accumulation of semen in the cavities that are employed as a reservoir for it, excites the appetite for venery, very distinct from the

passion of love, although it may frequently be the determinate cause of it.

Sensibility is that action of the brain by which we receive impressions, either from within or from without; hence what is said of sensation generally, is applicable to sensibility. For this reason, we only mention here that this faculty exerts itself in two very different ways. In the first, the phenomena happen without our knowledge; in the second, we are aware of it—we perceive the sensation. It is not enough that a body may act upon one of our senses, that a nerve transmit to the brain the impression which is produced—it is not enough that this organ receive the impression. In order that there may be really a sensation, the brain must perceive the impression received. An impression thus perceived, is called, in *ideology*, a perception, or an idea.

These two modes of sensibility may be easily verified upon ourselves. For example, it is easy to see that a number of bodies have a continual action upon our senses, without our being aware of it. This depends, in a great measure, upon habit.

Sensibility is infinitely variable. In certain persons it is very obtuse; in others, it is very elevated. Generally, a good organization keeps between the two extremes. Sensibility is vivid in infancy and youth; it continues in a degree somewhat less marked until past the age of manhood; in old age, it suffers an evident diminution; and very old persons appear quite insensible to all the ordinary causes of sensations.

All parts possessed of a power of producing a change, so as to produce a sensation, are called *sensible*; those which are not possessed of this property, *insensible*. To the insensible parts by nature belong all our fluids—the blood, the bile, saliva, &c., and many of the solids—the hair, epidermis, nails, &c.; but the sensible parts are the skin, eyes, tongue, ears, nose, muscles, stomach, intestines, &c.

The *senses* are, however, distinguished into external and internal. The external senses are seeing, hearing, tasting, smelling, and feeling. The internal, imagination, memory, judgment, attention, and the passions.

We shall here speak only of the external senses, as follows:—

OF THE SENSE OF SEEING.

This is the function which enables us to perceive the magnitude, figure, color, distance, &c. &c., of bodies. The organs which compose the apparatus of vision, act under the influence of a particular excitant, or stimulus, called *light*. We perceive bodies, and take cognizance of many of their properties, though they are often at a great distance. There must then be, between them and our eyes, some intermediate agent. This intermediate substance we denominate *light*. Light is an excessively subtile fluid, which emanates from those bodies called *luminous*, as the sun, the fixed stars, bodies in a state of ignition, phosphorescences, &c. Light is composed of atoms, which move with a prodigious rapidity, since they pass through about eighty thousand leagues of space in a second.

Satisfactorily to explain the whole nature, causes, and effects of vision and of light, and the philosophy of their properties, with the discussion and exposition of their doctrine, would require a volume. We will therefore omit a dissertation, and pass on to the

Apparatus of Vision. This we suppose to consist of three distinct parts: the *first*, modifies the light; the *second*, receives the impression of it; the *third*, transmits this impression to the brain.

The apparatus of vision is of an extremely delicate texture, capable of being deranged by the least accident. Nature has also placed before this apparatus a series of organs, the use of which is to protect and maintain it in those conditions necessary to the perfect exercise of its functions. Those protecting parts are the eyebrows, the eyelids, and the *secreting* and *excreting* apparatus of the tears.

The eye is composed of parts which have very different uses in the production of vision. They may be distinguished into refractive, and non-refractive.

1. The *transparent cornea* is a convex and concave body, and in its transparency, its form, and its insertion, somewhat resembles the glass that is placed before the face of a watch.

2. The *aqueous humor* fills the chambers of the eye.

3. The *crystalline humor*, improperly compared with a lens, possesses different refractive powers, and is surrounded by a membrane, which has a great effect upon vision, as experience teaches us. This lens, (so called,) has many peculiarities, and possesses powers which must be well understood by our physicians in the treatment of eye-diseases.

4. The *vitreous humor* exists behind the crystalline, and resembles melted glass.

5. There is an exterior envelope of the eye, a membrane of a fibrous nature. It is thick and resisting, and its use is evidently to protect the interior parts of the organ; it serves, besides, as a point of insertion for many muscles that move the eye.

6. There is to be seen, also, a vascular and nervous membrane formed by two distinct plates; it is impregnated with a dark matter, which is very important to vision.

7. The *Iris*, which is seen behind the transparent cornea, is differently colored in different individuals; it is pierced in the centre by an opening, called the *pupil*, which dilates or contracts, according to circumstances.

8. There is also the *retina*, an innermost membrane, essentially nervous and almost transparent; it presents a slight opacity; it is composed of the threads which constitute the optic nerve. It is the most essential organ of vision.

The eye receives a great number of vessels, the ciliary arteries and veins, and many nerves, most of which come from the *ophthalmic ganglion*, while the *optic nerve* preserves the communication between the brain and the eye.

Mechanism of Vision. In order the better to explain the action of light on the eye, let us suppose a luminous cone commencing in a point placed in the prolongation on the *anterior-posterior axis* of the eye. We see that only the light which falls upon the cornea can be useful for vision; that which falls on the white of the eye, the eyelids, and eyelashes, contributes nothing; it is reflected by those parts differently, according to their color. The cornea itself does not receive the light in its whole extent, for it is generally covered, in part, by the border of the eyelids.

As soon as the light reaches the cornea, part of it is reflected, contributing to the brilliancy of the eye, and forms the images

which are seen behind the cornea, acting as a convex mirror; thus also the intensity of the light is increased, by this apparatus, and penetrates into the anterior chamber. The rays, in traversing the cornea, pass from a more rare to a denser medium; consequently they converge towards the point of contact, where, by entering into the aqueous humor, they refract more than air, and their brilliancy becomes more perfect and concentrated.

Of all the light transmitted to the anterior chamber, only that which passes the pupil can be of use to vision.

In traversing the posterior chamber the light undergoes no new modification, as it proceeds always in the same medium, (the aqueous humor.) It is in traversing the crystalline humor that light undergoes the most important modification. The action of light assembles all its rays with increased intensity upon a certain point of the retina by an influence possessed in the pupil.

The whole of the light which arrives at the anterior surface of the crystalline, does not penetrate into the vitreous body; it is partly reflected. One part of this reflected light traverses the aqueous humor and the cornea, and contributes to form the brilliancy of the eye; another falls upon the posterior surface of the iris, and is absorbed by the dark matter found there.

The vitreous humor has a most essential use, which, besides other properties, gives a large extent to the retina, and thus increases the field of vision.

The rays of light on reaching the retina, receive the impression of light, when it is within certain limits of intensity. A very feeble light is not felt by the retina; too strong a light injures it and renders it unfit for action.

When the retina receives too strong a light, the impression is called *dazzling*; the retina is then incapable for some time of feeling the presence of the light. This happens when one looks at the sun. After having been long in the dark, even a very feeble light produces dazzling. When the light is exceedingly weak, and the eye made to observe objects narrowly, the retina becomes fatigued, and there follows a painful feeling in the orbit, and also in the head.

Light, though not very strong, acting for a certain time upon a determinate point of the retina, renders it insensible. Thus as an example of delusion, intensely looking at a white spot upon a black

ground, and afterwards carrying the eye to a white ground, we seem to perceive a black spot. This happens from the insensibility of the retina, it having been fatigued by the white light.

The same sort of phenomena and delusion happens when we have looked long at a red body, or one of any other color, and afterwards look at white, or differently colored bodies. We perceive with facility the *direction* of the light received by the retina. We believe instinctively that light proceeds in a right line, and that this line is the prolongation of that according to which the light penetrated into the cornea. Therefore, whenever the light has been modified in its direction, before reaching the eye, the retina gives us nothing certain. Optical illusions proceed principally from this cause. When the retina receives impressions in several points of its extent, the result of its sensations are almost always incorrect. The central part of the retina appears to possess much more sensibility than the rest of its extent; hence we make the image fall on this part when we wish to examine an object with attention. From the retina the impressions of light are transmitted in an instant through the optic nerve to the brain; but by what mechanism we are entirely ignorant.

It is fully established, notwithstanding the many elaborated opinions to the contrary, that the two eyes concur at the same time in the production of vision and the transmission of light; and we claim that there always exists an imperfection of nature, however universal it be, in these organs, in all those individuals who, in certain cases, find it more convenient to employ one eye; for instance, when it is necessary to determine the exact *direction* of the light, or the *situation* of any body relative to us. Thus we shut one eye to take aim with a gun, or to place a number of boxies upon a level in a right line, &c. &c. True, there may be produced from one object two impressions, as in *strabismus*, or *squinting*, or by deranging, at will, the harmony of the two eyes, but this is a perversion of nature.

Estimation of the Distance of Objects. We have shown how vision is, of necessity, produced by the action of light upon the retina; and yet we always consider the bodies, from which light proceeds, as being the cause of it, though they are often placed at a considerable distance. This result can be produced only by an intellectual operation.

We judge differently of the distance of bodies, according to the degree of that distance; we judge correctly when they are near us; but it is not the same when they are at a short distance; our judgment is then often incorrect; but when they are at a great distance, we are constantly deceived. The united action of the two eyes is absolutely necessary to determine exactly the distance, as the following experiments will prove.

Suspend a ring by a thread, and fix a hook to the end of a long rod, of a size that will easily pass the ring; stand at a convenient distance, and try to introduce the hook; in using both eyes, you may succeed with ease in every attempt you make; but if you shut one eye, and then endeavor to pass the hook through, you will not succeed; the hook will go either too far or else not far enough, and it will only be after trying repeatedly, that it will be put through. Those persons whose eyes are very unequal in their power, are sure to fail in this experiment, even when they use them both.

When a person loses an eye by accident, it is sometimes a whole year before he can judge correctly of the distance of a body placed near him. Those who have only one eye, determine distance, for the most part, very incorrectly. The size of the object, the intensity of the light that proceeds from it, the presence of intermediate bodies, &c., have a great influence upon our just estimation of distance.

We judge most correctly of objects that are placed upon a level with our bodies. Thus, when we look from the top of a tower at the objects below, they appear much less than they would if they were placed at the same distance, on the same plane with ourselves. Hence the necessity of giving a considerable volume to objects that are intended to be placed on the tops of buildings, and which are to be seen from a distance. The smaller the dimensions of an object are, the nearer it ought to be to the eye, in order to be distinctly seen. What is called the distinct point of view, is also very variable. A horse is seen very distinctly at six yards, but a bird could not be distinctly seen at the same distance. If we wish to examine the hair or the feathers of those animals, the eye requires to be much nearer. However, the same object may be seen distinctly at different distances; for example, it is quite the same to many persons whether they place the book they are reading at one

or two feet distance from the eye. The intensity of the light which illuminates an object, has a considerable effect upon the distance at which it can be distinctly seen.

Estimation of the Size of Bodies. The manner in which we arrive at a just determination respecting the size of bodies, depends more upon knowledge and habit than upon the action of the apparatus of vision. We form our judgment relative to the dimensions of bodies, from the size of the image which is formed in the eye, from the intensity of the light which proceeds from the object, from the distance at which we think it is placed, and, above all, from the habit of seeing such objects. We therefore judge with difficulty of the size of a body that we see for the first time, when we cannot appreciate the distance. A mountain which we see at a distance for the first time, appears generally much less than it really is; we think it is near us when it is very far away. Beyond a distance somewhat considerable, we are so completely deceived that judgment is unable to correct us. Objects appear to us infinitely less than they really are; and this is the case with the celestial bodies.

Estimation of the Motion of Bodies. We judge of the motion of a body by that of its image upon the retina, by the variations of the size of this image, or, which is the same thing, by the change of the direction of the light which arrives at the eye. In order that we may be able to follow the motion of a body, it ought not to be displaced too rapidly, for we could not then perceive it. This happens with bodies projected by the force of gunpowder, particularly when they pass near us. When they move at a distance from us, the light comes from them to the eye for a much longer space of time, because the field of view is much greater, and we can see them with more facility. We ought to be ourselves at rest, in order to judge correctly of the motions of bodies.

When bodies are at a considerable distance from us, we cannot easily perceive their motions to or from us. In this case we judge of the motion of the body, only by the variation of the size of its image. Now this variation being infinitely small, because the body is at a great distance, it is very difficult, and frequently impossible, for us to estimate its motion. Generally we perceive with great difficulty, sometimes we cannot perceive at all, the motion of a body

which moves extremely slow ; this may be on account of the slowness of its own motion, as in the case of the hand of a watch ; or it may be the result of the slow motion of the image, which happens with the stars, and objects very far from us.

Of Optical Illusions. After what we have just said, of the manner in which we estimate the distance, the size, and the motion of bodies, we may easily perceive that we are often deceived by sight. These deceptions are known in physics and in physiology by the name of optical illusions. Generally we judge correctly of bodies placed near us, but not always so when at a distance. The illusions of bodies near us, are the result of reflection or refraction of light before it reaches the eye ; and sometimes of the law that we establish instinctively, namely, that light proceeds always in right lines. To this cause are referred those illusions occasioned by mirrors, and glasses, or other reflective bodies. We are constantly deceived by objects at a distance, in a manner that we cannot prevent, because those deceptions result from certain laws which govern the animal economy. An object seems near us in proportion as its image occupies a greater space upon the retina, or in proportion to the intensity of the light which proceeds from it.

Of two objects of a different volume, equally illuminated and placed at the same distance, the greatest will appear the nearest, should circumstances be such as to admit of the distance being justly estimated. Of two objects of equal volume, placed at an equal distance from the eye, but unequally illuminated, the brightest will appear the nearest ; it would be the same, if the objects were at unequal distances, as can easily be seen in looking at a string of lamps ; if there happen to be one of them brighter than the rest, it will appear the nearest, while that which is really the nearest will appear the farthest, if it is the least bright. An object seen without any intermedium, always appears nearer than when there happens to be between it and the eye, some body that may have an influence upon the estimation that we make of its distance. When a bright object strikes the eye, while all the objects around it are obscured, it appears much nearer than it really is ; a light in the night produces this effect. Objects always appear small in proportion as they are distant ; thus the trees in a long alley, appear so much smaller, and so much nearer together, in proportion as

they are farther from us. It is by observing these illusions, and the laws of the animal economy, upon which they are founded, that *art* has been enabled to imitate them. The art of painting, in certain cases, merely transfers to the canvass those optical errors into which we most habitually fall.

The construction of optical instruments is also founded upon these principles; some of them augment the intensity of the light, which proceeds from the objects observed; others cause it to diverge, or converge, in order to increase or diminish their apparent volume, &c.

By the constant exercise of the sense of sight, we are enabled to overcome many optical illusions. As an example, in illustration, we mention the case of a youth, born blind. Sight was partially restored by a surgical operation upon one eye, and the manner in which this sense was developed in him was strictly observed. 'When he was shown the light, for the first time, he knew so little how to judge of distances, that he believed the objects which he saw, touched his eyes, (and this was his expression,) as the things which he felt, touched his skin. The objects which were most pleasant to him were those, the form of which was regular and smooth, though he had no idea of their form, nor could he tell why they pleased him better than others. During the time of his blindness he had an imperfect idea of colors, which enabled him to distinguish them by a very strong light, but they had not left an impression sufficient to enable him again to recognize them. Indeed, when he saw them, he said the colors he then saw were not the same as those he had seen formerly; he did not know the form of any object, nor could he distinguish one object from another, however different their figure or size might be. When objects were shown to him, which he had known formerly by the touch, he looked at them with attention, and observed them carefully, in order to know them again; but as he had too many objects to retain at once, he forgot the greater part of them; and when he first learned, as he said, to see and to know objects, he forgot a thousand for one that he recollected. It was two months before he discovered that pictures represented solid bodies. Until that time he had considered them as planes and surfaces, differently colored, and diversified by a variety of shades; but when he began to con-

ceive that these pictures represented solid bodies, in touching the canvass of a picture with his hand, he expected to find, in reality, something solid upon it; and he was much astonished when, upon touching those parts which seemed round and unequal, he found them flat and smooth, like the rest. He asked, which was the sense that deceived him, — the sight or the touch? There was shown to him a little portrait of his father, which was in the case of his mother's watch; he said that he knew very well it was the remembrance of his father; but he asked, with great astonishment, how it was possible for so large a visage to be kept in so small a space, for that appeared to him as impossible as that a bushel should be contained in a pint. He could not bear much light at first, and every object seemed very large to him; but after he had seen larger things, he considered the first, smaller; he thought there was nothing beyond the limits of his sight. The same operation was performed on the other eye, about a year after the first, and it succeeded equally well. At first he saw objects with the second eye much larger than with the other, but not so large, however, as he had seen them with the first eye; and when he looked at the same object with both eyes at once, he said that it appeared twice as large as with the first eye; but he did not see double, at least it could not be ascertained that he saw objects double after he had got the sight of the second eye.

This observation is not singular; there exists a number of others, and they have all given results nearly alike. The conclusion that may be drawn from it is, that the exact manner in which we determine the distance, size, and form of objects, is the result of habit, or, which is the same thing, of the education of the sense of sight.

OF THE SENSE OF HEARING.

Hearing is a function, intended to make known to us the vibratory motion of bodies. Sound is to the hearing, what light is to the sight. Impressions of sounds, most generally, reach the ears through the medium of the air. There are three things distinguished in sound, — *intensity*, *tone*, and *timbre*, or *expression*.

The *intensity* of sound depends on the extent of the vibrations.

The *tone* depends on the number of vibrations produced in a given time, and, in this respect, sound is distinguished into *acute* and *grave*. The grave arises from a small number of vibrations, the acute from a great number. The gravest sound which the ear is capable of perceiving, is formed of thirty-two vibrations in a second, and the most acute sound is formed of twelve thousand vibrations in a second. Between these two limits are contained all the distinguishable sounds; that is, those sounds of which the ear can count the vibrations. Noise differs from distinguishable sound, inasmuch as the ear cannot distinguish the number of vibrations of which it is composed. When a sonorous body is put in motion by percussion, there is at first heard a sound very distinct, more or less intense, more or less acute, &c., according as may happen. This is the fundamental sound; but with a little attention other sounds can be perceived. These are called harmonic sounds, and they may easily be perceived in touching the strings of an instrument.

The *timbre* or *expression* of sound, depends on the nature of the sonorous body. Sound is propagated through all elastic bodies. Its rapidity is great, and it is more rapidly transmitted by water, stone, wood, &c., and is subject to many modifications, when in contact with other bodies. All sorts of sounds are propagated with the same rapidity, without being confounded one with another. Sounds will produce many phenomena, as echo, the mysterious chamber, &c.

Apparatus of Hearing. Several organs appear to concur in this function, by their physical properties; and behind them, is a nerve for receiving and transmitting impressions. This apparatus is composed of the outer, middle, and internal ear, and of the acoustic nerve.

The auricle collects the sonorous radiations, and directs them towards the meatus externus or the auditory passage, from whence the sound is transmitted partly by the air it contains, and partly by its parietes, until it arrives at the membrane of the tympanum. The wax and the hairs are intended to prevent the introduction of foreign substances, and perhaps to produce a modification of the circulating air.

After the sound is thus received by the *membrane of the tympanum*

num, we cannot positively account for its mechanical progress, and all our knowledge is merely conjectural. We know, however, as this membrane is dry and elastic, it ought to transmit the sound very well, both to the air contained in the tympanum, and to the chain of little bones. The chorda tympani cannot fail to participate in the vibrations of the membrane, and transmit impressions to the brain. The contact of any foreign body upon the membrane is very painful, as is also a violent noise. We likewise know the membrane of the tympanum may be torn, or even totally destroyed, without deranging the hearing in any sensible degree; hence the tympanum is the principal organ, to which is imparted the first perception of hearing.

The *Cavity of the Tympanum* transmits the sounds from the external to the internal ear. This happens, 1st, through the chain of bones, which peculiarly act upon the membrane of the *fenestra ovalis*; 2d, by the air which fills it and acts upon the whole petrous portion, and more especially upon the membrum of the *fenestra ovalis*; 3d, by its sides.

The *Eustachian Tube* renews the air in the tympanum, and, when destroyed, it causes deafness.

Sounds may arrive at the *tympanum* by another way than by the external ear. The shocks received by the bones of the head are directed towards the temples, and perceived by the ear. It is well known that the movement of a watch is heard distinctly when it is placed in contact with the teeth.*

* *A Suggestion.* — We have ascertained that nine-tenths of the deaf and dumb may instantly obtain the use of the faculty of hearing, and hence that of speech. Would it be inconsistent for the profession, and, more especially, for the directors of the deaf and dumb establishments of our cities, or for any philanthropist of mechanical genius, to inquire into the facts? We assert that nine-tenths, or more, of the inmates of those asylums possess the full faculty of hearing, through the contact of a conductor to the teeth, or parietal apparatus of the mouth. We are perfectly convinced that such is the fact, and have satisfied ourselves, in repeated instances, that if a musical box were placed in the mouth, or in contact with the teeth, of a deaf and dumb person, he or she will hear distinctly and perfectly the variations of sound and tone. So it is with any musical instrument — a piano, violin, flute, or watch, or whatever transmits a concussion; and thus we may assert confidently, the possibility of transmitting our voices by them, distinctly and perfectly, so as to be heard, through a properly constructed pipe or rod. We claim the *first introduction* and the *sole authorship* of these successful experiments, which, twenty years ago, were introduced by us in Germany; and we hope, henceforth, others will im-

We know but little of the *functions* of the internal ear; yet it is admitted by all, that each internal organ has a separate office to aid in hearing.

The impressions are received and transmitted to the brain by the *acoustic nerve*. The brain perceives them with more or less facility and exactness in different individuals. We cannot give an explanation of the action of this nerve, and of the brain, in hearing.

In order to be heard, sounds must be within certain limits of intensity. Too loud a sound hurts us; while one too low produces no sensation. We can perceive a great number of sounds at once. The ear is impaired by very acute sounds; also those which are very intense or very grave, excessively injure the membrane of the *tympanum*. When a sound has been of long duration, we still think we hear it, though it may have been for some time discontinued.

We receive two impressions, though we perceive only one; and it is erroneous to believe that we use only one ear at once in hearing.

When the sound comes more directly to one ear, it is, in reality, distinguished with more facility by that one than by the other; therefore, in this case, we employ only one ear. And when we listen with attention to a sound which we do not hear perfectly, we place ourselves so that the rays may enter directly into the concha; but, when it is necessary to determine the direction of the sound, that is, the point from whence it proceeds, we are obliged to employ both ears, for it is only by comparing the intensity of the two impressions that we are capable of deciding from whence the sound proceeds. Should we shut one ear perfectly close in a dark place, and cause a slight noise to be made, at a short distance, it would be utterly impossible to determine its direction; in using both ears, this could be determined. In these cases the eye is of great use,

prove upon these extraordinary essays, for the comfort and relief of the unhappy deaf and dumb, and to the saving of thousands and millions of dollars which are expended in these, once so necessary institutions, but which, by this method, of philanthropic origin, will soon be rendered entirely useless. We believe that every deaf person, through these means, provided the essential organs of the internal ear be not affected, which is seldom if ever the case, can be restored to the use of the sense of hearing.

for, even using both ears, it is frequently impossible to tell in the dark from whence a sound comes. By the sound, we may also estimate the distance of the body from which it proceeds; but, in order to judge exactly in this respect, we ought to be perfectly acquainted with the nature of the sound, for, without this condition, the estimation is always erroneous. The principle upon which we judge is, that an intense sound proceeds from a body which is near, while a feeble sound proceeds from a body at a distance. If it happen that an intense sound comes from a distant body, while a feeble sound proceeds from a body which is near, we fall into acoustic errors. We are generally very subject to deception with regard to the point whence a sound comes; sight and reason are of great use in assisting our judgment.

Speaking-trumpets are used by those who do not hear well, in order to modify the sonorous rays, as they enter into the ear, in greater or less number; and to diminish the intensity of sounds, a soft and somewhat elastic body is placed in the external meatus.

OF THE SENSE OF TASTING.

Savors are only the impression of certain bodies upon the organ of taste. Bodies which produce it are called *sapid*. The sapidity appears to bear relation to the chemical natures of bodies, and to the peculiar efforts which they produce upon the animal economy.

Tastes are very numerous, and very variable. They cannot all be classified, though they are better understood than the odors; thus we correctly judge of the taste, when bitter, acid, sour, sweet, &c. The distinction of tastes is also established — it being founded on the organization — that of agreeable and disagreeable. Animals establish it instinctively, and this is a most important distinction; for those things which have an agreeable taste are generally useful for nutrition, while those whose savor is disagreeable, are, for the most part, hurtful.

Apparatus of Taste. The tongue is the principal organ of taste; however, the lips, the internal surface of the cheeks, the palate, the teeth, the *velum pendulum palati*, *pharynx*, *oesophagus*, and even the *stomach*, are susceptible of receiving impressions by the contact of *sapid* bodies.

The salivary glands, and all those connected with the above-enumerated organs, and the fluids secreting from all other parts, commencing at the lips, and down to the stomach, inclusive, have a powerful effect in forming the taste; and all the nerves, with which those parts are provided, pertain to the apparatus of taste, they being the very conductors and receivers of the impressions of sapid bodies.

The lingual nerve of the fifth pair is the principal nerve of taste, and when this becomes injured, by disease or otherwise, then taste becomes perverted.

Mechanism of Taste. For the full exercise of taste, the mucous membrane which covers the organs of it must be perfectly uninjured; it must be covered with *mucous fluid*; the saliva must flow freely, and these fluids must not undergo change, for if the mucous, or other liquids, become thick, yellow, acid, decomposed, &c., the taste will be exerted but very imperfectly. When the mouth becomes dry, the powers of taste cannot be excited.

When a body comes in contact with the organs of taste, we immediately recognize its savor; but if it be solid, it is necessary, in most cases, to dissolve it in the saliva in order to be tasted; but such is not the case with liquids and gases.

Different parts of the mouth appear to possess different degrees of sensibility to sapid bodies, for they act sometimes on the tongue, on the gums, and on the teeth; at other times they have an exclusive action on the palate, on the pharynx, &c. Some bodies leave their taste a long time in the mouth, as aromatic bodies. This *after-taste* is sometimes felt in the whole mouth, sometimes only in one part of it. Bitter bodies, for example, leave an impression in the pharynx; acids, upon the lips and teeth; and peppermint leaves an impression which exists both in the mouth and pharynx.

Tastes, to be completely known, must remain some time in the mouth; if we traverse them rapidly, they leave scarcely any impression. This is the reason we swallow disagreeable bodies quickly, while we allow those that have an agreeable savor to remain a long time in the mouth.

Strong and pertinacious tastes render insensible others which are feeble. We are capable of distinguishing a number of tastes at the same time, as also their different degrees of intensity. The

choice of food depends entirely on the taste, joined with smell. It enables us to distinguish between substances that are hurtful and those which are useful. It is this sense which gives us the most correct knowledge of chemical bodies, &c., &c.

OF THE SENSE OF SMELLING.

There escape from almost every body in nature certain particles, of extreme tenuity, which are often carried by the air to a great distance. These particles constitute odors, and there is one sense destined to perceive and appreciate them—this is the sense of *smell*, by which an important relation between animate and inanimate bodies is established.

The difference between bodies is very great in regard to the manner in which odors are developed. Some odors escape only when bodies are heated, others when they are rubbed; some, again, produce very weak odors, and others only those which are very powerful. Such is the extreme tenuity of odoriferous particles, that a body may produce them for a very long time without losing weight in any sensible degree.

Every odoriferous body has an odor peculiar to itself, and each one is distinguished into weak and strong, agreeable and disagreeable. We can recognize odors which are musky, aromatic, fœtid, rancid, spermatic, pungent, muriatic, &c. Some are volatile, others tenacious. There have been attributed to odors properties which are nourishing, medical, and even venomous; but we are rather inclined to believe that these influences are the effects of absorption of the very particles, rather than of the odor of them. Thus we ought to attribute to this cause the drunkenness of persons who are exposed, (without drinking,) for some time, to the vapors of fermentation or of spirituous liquors.

The air is the only vehicle of odors: it transports them to a distance. Odors are projected with a certain force. They diverge and converge through the air, like rays of light. Odors mix or combine with liquids as well as solids. These are, indeed, the means employed to fix or preserve them. Liquids, gases, vapors, as well as many solid bodies reduced to powders, possess the property of acting on the organs of smell.

Apparatus for Smelling. The olfactory apparatus ought to be represented as a sort of sieve, placed in the passage of the air, as it is introduced through the nose into the chest, and intended to stop every foreign body that may be mixed with the air, particularly the odorous.

This apparatus is extremely simple; it differs essentially from that of the sight and of the hearing; since it presents no part anterior to the nerve, destined for the physical modification of the external impulse, the nerve is to a certain degree exposed. The apparatus is composed of the pituitary membrane, which covers the nasal cavities of that membrane which clothes the *sinuses*, and the membrane of the olfactory nerve.

The pituitary membrane covers the whole extent of the nostrils, increases the thickness of the spongy bones very much, is continued beyond their edges and their extremities, so that the air cannot traverse the nostrils but in a long narrow direction. This membrane is thick, and adheres strongly to the bones and cartilages that it covers. Its surface presents an infinity of small projections which appear to be vascular. These projections give to the membrane an appearance of velvet. The pituitary is agreeable and soft to the touch, and it receives a great number of vessels and nerves. The passages through which the air proceeds to arrive at the *fauces*, deserve attention.

These are three in number. They are distinguished, in anatomy, by the names of inferior, middle, and superior *meatus*. The inferior is the broadest and the longest, the least oblique and least crooked; the middle one is the narrowest, almost as long, but of greater extent from top to bottom; the superior is much shorter, more oblique, and narrower. It is necessary to add to these the interval which is very narrow, and which separates the partition of the external side of the nostrils in its whole extent. These canals are so narrow, that the least swelling of the pituitary renders the passage of the air in the nostrils difficult, and sometimes impossible.

The two superior *meatus* communicate with certain cavities, of dimensions more or less considerable, which are hollowed out of the bones of the head, and are called *sinuses*. These *sinuses* are the *maxillary*, the *palatine*, the *sphenoid*, the *frontal*; and those which are hollowed out of the *ethmoid bone* or *cells*. The sinuses

communicate only with the two superior *meatus*. The *sinuses* are covered by other soft membranes, slightly adherent to the sides, and which appear to be of the mucous kind. It secretes, more or less abundantly, a matter called *nasal mucus*, which is continually spread over the pituitary, and seems very useful in smelling.

The olfactory nerve springs, by three distinct roots, from the posterior, inferior, and internal parts of the anterior lobe of the brain. Prismatic at first, it proceeds towards the perforated plate of the *ethmoid bone*. It swells all at once, and then divides itself into a great number of small threads, which spread themselves upon the *pituitary* membrane, principally on the superior part of it. The abridgment which we must follow prevents our giving a full description of said ramifications throughout other parts, and their *modus operandi*.

The *nasal fossæ* communicate outwardly by means of the nostrils, the form and size of which are very variable. The nostrils are covered with hair on the inside, and are capable of being increased in size by muscular action. The nasal fossæ open into the *pharynx* by the posterior nostrils.

Mechanism of Smelling. Smell is exerted essentially at the moment when the air traverses the nasal fossæ in proceeding towards the lungs. We very rarely perceive any odor when the air proceeds from the lungs; it happens sometimes, however, particularly in organic diseases of the lungs.

The mechanism of smell is extremely simple. It is only necessary that the odoriferous particles should be stopped upon the pituitary membrane, particularly in the places where it receives the threads of the olfactory nerves.

As it is exactly in the superior part of the nasal fossæ, where the extremes are so narrow, that they are covered with mucus, it is also natural that the particles should stop there. This mucus is of such importance to smell, that by too great a discharge of it, or by derangement by cold, disease, or other cause, the smell is rendered imperfect, or is totally lost.

It is evident that the olfactory nerves by their distribution receive the odors that reach the upper part of the nasal cavities with greater facility and acuteness; for this reason, when we wish to feel with more acuteness and with greater exactness, the odor of

anybody, we modify the air in such a manner that it may be directed towards this point. For the same reason, those who take snuff endeavor also to make it reach the upper part of the nasal fossæ. The internal face of the *ossa spongiosa* appears well situated to stop the odors at the instant the air passes. And, as there is an extreme sensibility in this point, we are inclined to believe that here the sense of smell is exerted.

Physiologists have not yet determined respecting the use of the external nose in smelling. It appears intended to direct, like a chimney, the air charged with odors, towards the superior part of the *nasal cavities*. Those persons who have their noses deformed, particularly if broken, and those who have small nostrils, or such as are directed forward, have in general almost no sense of smell. The loss of the nose, either by sickness or accident, causes almost entirely the loss of this faculty. People thus situated recover the benefit of this sense by the use of an artificial nose.

Vapors and gases appear to act in the same manner upon the pituitary membrane as odors. The mechanism of it ought, however, to be a little different. Bodies reduced to a coarse powder have a very strong action on this membrane; even their first contact is painful; but habit changes the pain into pleasure, as is seen in the case of taking snuff. In medicine, the property of the pituitary membrane is employed for the purpose of exciting a sharp instantaneous pain.

In the philosophy of smell, the use of those hairs with which the nostrils and the nasal fossæ are provided must not be forgotten. Perhaps they are intended to prevent the entrance of foreign bodies along with the air into the nasal fossæ. In this case they would bear a strong analogy to the eyelashes, and the hairs with which the ear is provided.

It is generally agreed that the olfactory nerve is especially and principally employed in transmitting to the brain the impressions produced by odoriferous bodies.

OF THE SENSE OF FEELING, OR TOUCHING.

The sense of touch, is the general feeling or sensibility produced by the skin, and which instructs us in regard to the general qualities of bodies. It resides also to some extent in mucous membranes, as in the mouth, throat, &c., although in an imperfect degree. For example, we cannot feel the pulse by placing the tongue over it on the wrist, as any one can ascertain by trying the experiment.

By touch we are enabled to know the properties of bodies; and as it is less liable to deception than the other senses, enabling us in certain cases to correct the errors into which the others have led us, it has been considered the first and the most excellent of all the senses; but several of the advantages which have been attributed to it by physiologists and metaphysicians should be considered as limited, and many of them doubtful.

We ought to distinguish *tact* from touch. *Tact* is, with some few exceptions, generally diffused through all our organs, and particularly over the cutaneous and mucous surfaces. It exists in all animals, while touch is exerted evidently only by parts that are intended particularly for this use; it does not exist in all animals; it is nothing else but *tact* united to muscular contractions directed by the will.

In the exercise of *tact*, we may be considered as passive, while we are essentially active in the exercise of *touch*.

Physical Properties of Bodies which employ the Action of Touch. Almost all the physical properties of bodies are capable of acting upon the organs of touch; form, dimensions, different degrees of consistence, weight, temperature, locomotion, vibration, &c., are all so many circumstances that are exactly appreciated by the touch.

The organs of this sense do not alone exercise this function; so that in this respect the touch differs much from the other senses. As in most cases, it is the skin which receives the tactile impressions produced by the bodies which surround us, it is necessary to say something of its structure.

The skin forms the envelope of the body. It is lost in the mucous membranes at the entrance of all the cavities, but it is improper to say that these membranes are a continuation of it.

The skin is formed principally by the *cutis vera*, a fibrous layer of various thicknesses, according to the part which it covers; it adheres by a cellular tissue, more or less firm, and at other times by fibrous attachments. The *cutis* is almost always separated from the subjacent parts by a layer of a greater or less thickness, which is of use in the exercise of touch.

The external side of the *cutis vera* is covered by the epidermis, a solid matter secreted by the skin. We ought not to consider the epidermis as a membrane; it is a homogeneous layer, adherent by its internal face to the *charion*, and full of a great number of holes, of which the one sort is for the passage of the hair, and the other for that of cutaneous perspiration; they serve at the same time for the absorption which takes place by the skin. These last are called the pores of the skin.

It is necessary to notice, in regard to the epidermis, that it is void of feeling; that it possesses none of the properties of life; that it is not subject to putrefaction; that it wears and is renewed continually; that its thickness augments or lessens as may be necessary; it is even said to be proof to the action of the digestive organs.

The connection of the epidermis with the *cutis vera* is very close; and yet it cannot be doubted that there is a particular layer between these two parts in which certain particular phenomena take place, which we know but little about. The epidermis is pierced by little holes, through which small drops of sweat are seen to issue when the skin is exposed to an elevated temperature. The skin contains a great number of sebaceous follicles; it receives a great number of vessels and nerves, particularly at the points where the sense of touch is more immediately exercised.

The exercise of tact and of touch is facilitated by the thinness of the *cutis vera*, by a gentle elevation of temperature, by an abundant cutaneous perspiration, as well as by a certain thickness and flexibility of the epidermis; and when the contrary is the case, the tact and the touch are always more or less imperfect.

Mechanism of Tact. The mechanism of tact is extremely simple; it is sufficient that bodies be in contact with the skin to furnish us with data, more or less exact, of their tactile properties. By tact we judge particularly of the temperature. When bodies deprive

us of caloric, we call them cold; when they yield it to us, we say they are hot; and according to the quantity of caloric which they give or take, we determine their different degrees of heat or cold. The notions that we have of temperature are, nevertheless, far from being exactly in relation to the quantity of caloric that bodies yield to us, or take from us; we unconsciously institute a comparison with the temperature of the atmosphere, in such a manner that a body colder than ours, but hotter than the atmosphere, appears hot, though it really deprive us of caloric when we touch it. On this account, places which have a uniform temperature, such as cellars and wells, appear cold in summer and hot in winter. The capacity of bodies for retaining caloric has a great influence upon us with regard to temperature; as an example of this, we have only to notice the great difference of sensation produced by iron and wood, though the temperature of both be the same.

A body which is sufficiently hot to cause a chemical decomposition of our organs produces the sensation of burning. A body whose temperature is so low as to absorb quickly a great portion of the caloric of any part, produces a sensation of the same sort nearly; this may be proved by touching frozen mercury.

The bodies which have a chemical action upon the epidermis, those that dissolve it, as the caustic alkalies, and concentrated acids, produce an impression which is easy to be recognized, and by which these bodies may be known.

Every part of the skin is not endowed with the same sensibility; so that the same body applied to different parts of the skin in succession, will produce a series of different impressions.

The mucous membranes possess great delicacy of tact. Every one knows the great sensibility of the lips, the tongue, the penis, the nipples, the clitoris, the urethra, vagina, &c. &c.

Mechanism of Touch. In man, the hand is the principal organ of touch; all the most suitable circumstances are united in it. The epidermis is thin, smooth, flexible; the cutaneous perspiration abundant, as well as the oily secretion. The vascular eminences are more numerous there than elsewhere. The *cutis vera* has but little thickness; it receives a great number of vessels and nerves; it adheres to the subjacent *aponeuroses* by fibrous adhesions; and it is sustained by a highly elastic cellular tissue. The extremities

of the fingers possess all these properties in the highest degree; the motions of the hand are very numerous, and performed with facility, and it may be applied with ease to any body of whatsoever form.

As long as the hand remains immovable at the surface of a body, it acts only as an organ of *tact*. To exercise *touch*, it must move, either by passing over the surface, to examine form, dimensions, &c., or to press it for the purpose of determining its consistence, elasticity, &c.

We use the whole hand to touch a body of considerable dimensions; if, on the contrary, a body is very small, we employ only the points of the fingers. This delicacy of touch in the fingers has given man a great advantage over the animals. His touch is so delicate, that it has been considered the source of his intelligence.

From the remotest antiquity the touch has been considered of more importance than any of the other senses. It has been supposed to be the cause of human reason. This idea has continued to our times, and we may attach such an importance to touch, that one man may be said to have but little more ability than another, but in so far as he has been in the habit of making use of his hands. Hence it is of the greatest importance to allow children the free use of their hands from the moment of their birth.

The touch does not really possess any prerogative over the other senses; and if in certain cases it assists the eye or the ear, it receives aid from them in return, and there is no reason to believe that it excites ideas in the brain of a higher order than those which are produced by the action of the other senses.

Of Internal Sensations. All the organs, as well as the skin, possess the faculty of transmitting impressions to the brain, when they are touched by exterior bodies, or when they are compressed, bruised, &c. It may be said, that they generally possess *tact*. There must be exceptions made; the bones, the tendons, the *aponeuroses*, the ligaments, &c., which in a healthy state are insensible, may be cut, burned, or torn, without any sensation being produced in the brain.

All the organs are capable of transmitting spontaneously a great number of impressions to the brain, without the intervention of any external cause. They are of three sorts. The first kind takes

place when it is necessary for the organs to act. They are called, *wants* — *instinctive desires*. Such are hunger, thirst, the necessity of making water, of respiration, the venereal impulse, &c. The second sort takes place during the action of the organs; they are frequently obscure, and sometimes very violent. The impressions which accompany the different excretions, as of the *semen* and the *urine*, are of this number. Such are also the impressions which inform us of our motions, and of the periods of digestion. Even thought seems to belong to this kind of impression. The third kind of internal sensations are developed when the organs have acted. To this kind belongs the feeling of fatigue, which is variable in the different sorts of functions. The impressions which are felt in sickness ought to be added to these three sorts. These are much more numerous than the others. The study of them is absolutely necessary to the physician.

All those sensations which proceed from within, and which have no dependence upon the action of exterior bodies, have been collectively denominated internal sensations, or feelings.

PART THIRD.

A COLLECTION

Of interesting, Social, Physiological, and Medical Subjects, attention to which will contribute much to individual Health, and to a happy, progressive, state of Comfort and long Life, leading Men and Women to a superior Knowledge of themselves and of their Wants, and to a sense of Duty towards others. Through these Instructions, and by their adoption, a pure Enjoyment of an undivided and perfect Sympathy will be experienced; hence shall follow a Melioration of the Economical and Moral Condition of our civilized Race.

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PART THIRD.

THE MEDICAL ART.

It is a very common thing to hear persons in health talking against physicians, and the use of medicine; but no sooner are they placed upon a bed of sorrow with real sickness, than a physician becomes the most welcome visitor. As long as the pain and languor of illness continue, the medicines which he prescribes are taken without hesitation, and the course of treatment recommended by him is implicitly followed. But this docility of conduct, unfortunately, is not apt to be continued. As soon as the patient begins to feel easy, and to gain a little strength, the doctor's prescriptions are too apt to be neglected. Hence a relapse very often takes place, or the period of cure is greatly protracted. This is a serious difficulty that physicians have to contend with; and they are often unjustly charged with want of skill and knowledge, when all the fault is with the patients, and the friends who attend them. Indeed, people are constantly abusing their health by neglect, exposure, and violent excitement of the various organs of life; and the continuance of health, under such severe trials, only proves the strong efforts of nature to carry on her functions in spite of causes which tend to their speedy destruction. The human body is a complicated and delicate machine; and to understand its structure and numerous functions, requires a great deal of study and observation. When the body becomes diseased, it is a sign that the machine is out of order; that some internal derangement has taken place, and that some one or other of the organs is unable to perform its appropriate duty. To know from external appearances, and the description of the patient's feelings, which organ is diseased, and the nature of the difficulty in which it is placed, can

only belong to those who have made the human frame their study, and are well acquainted with it in all its parts — a science certainly yet to be understood by Thompsonians, steam doctors, Indians, and black practitioners — indeed, by all the numberless quacks and pretenders of our land, even by hundreds of ladies, self-styled M. D's. If a watch be out of order and require repairs, we do not take it to a butcher or a stone cutter, but to an artisan who is well acquainted with the construction of watches, and is accustomed to handling and analyzing them. But with the body — a much more delicate and important machine — people are not half so considerate. When it is out of order, and stands in need of repair, they undertake to set it right themselves, without knowing any thing about the nature of their complaint, or of the medicines they take; or they adopt the suggestions of their friends, who, though possessing the kindest intentions, are equally ignorant with themselves.

Again, — as the number of diseases to which the body is subject is very numerous, so the number of active remedies used in medicine is very great; and a mode of treatment which may be highly proper in one form of disease, may only serve to aggravate the symptoms of another. Even the same disorder may require very different modes of treatment under different circumstances; and without a full and scientific knowledge of the parts affected, and the cause of the affection, no one is competent to prescribe for it.

Physicians, then, that is, scientific physicians, are a class of men, who are not only useful, but absolutely necessary, in every community; and, from what has been said, it will be perceived that no half-way qualifications are sufficient. The physician must be thoroughly competent for the duties of his office. He should possess an adequate knowledge of the human body, and of the causes by which its parts are liable to become diseased, and the appropriate course of treatment for each case. He should be able to distinguish with certainty the precise nature of the disease by its symptoms, and to trace its various changes. The good physician, moreover, must be temperate, cool, considerate, and attentive — always watchful of the symptoms of the disorder, and full of intelligence and judgment in comprehending and controlling it.

But the physician can do no more than his part in the cure of diseases. An important duty is incumbent upon the patient and

his friends. The doctor's directions must be implicitly followed. It is not convenient in every case to explain the reason for such directions; some of them may be very necessary, and others less so. It is unsafe to neglect any of them — and this is the only way of seconding the intentions of the physician with efficiency. Not only should medicines be taken exactly as prescribed, but with careful attention to diet and regimen. Neglect in these particulars is too common. The friends of sick people think it a kindness to urge them to eat, but they may thus do the greatest injury; and what is ignorantly meant for the good of the patient, may prove most disastrous. It is often necessary to keep the system low during the action of disease; but eating stimulates the circulation, and keeps up an excitement, which may entirely destroy the effect of the medical remedies.

When the efforts of the skilful and discreet physician are thus faithfully followed up, the value and utility of the medical art are apparent. It is then seen how profound knowledge and cool judgment can direct the energies of nature, in such a manner as to stay the progress of disease, and to call out life and health in organs that have become torpid and paralyzed, and almost unfit for service. It is then that true science triumphs; and that the physician's art appears, as it was formerly believed to be, of Divine origin, or at least, honored by Divine favor.

HINTS TO PHYSICIANS.

A physician is never without an object to contemplate, or which commands his attention as an artist or a philosopher. All nature is an open volume for his researches and inquiries: the silent and unfathomed recesses of the ocean and the earth; the variations and influences of the atmospheric elements; the hitherto almost unexplored arcana of the animal, vegetable, and mineral kingdoms of our country; the *terra incognita* of the animal body and human constitution, and its varying state, owing to the numberless influences of physical and moral causes, and unexplained facts; the present imperfect nomenclature of nosology and the *materia medica*; the insidious and perplexing character which certain dis-

eases have assumed, within even our age; and the incurable nature of others; all call loudly on physicians for laborious diligence, persevering study, and patient investigation. Nay, more, the imperfect state of our art requires that we be permitted to penetrate and explore the cold bosom of death! that we may draw instruction from these tabernacles of clay when they become insensible to pain, and before they are consigned to the silent tomb!

It is to be regretted, that while the various objects of pleasure and profit, which have arrested the attention of man, have been pursued in this country, with an ardor equalled only by the spirit of enterprise which has actuated our countrymen, the interests of the healing art have been, till lately, almost wholly neglected. The practice of physic has been prostituted here in the United States; it has been taken up by the lazy, the immoral, and the ignorant. It is pursued no longer as the *most noble science of nature*, and a *profession of humanity*, but as a *trade*, and for *deception*. Charlatanical imposture has not only been encouraged, but too often and shamefully followed by the very faculty, and has kept pace with the credulity of the vulgar by the perverseness and guilt of the profession. The respectability of the business is vilely prostituted, so that the term *profession*, and the *honorable title of M. D.*, as applied to medicine, in modern days, are a burlesque upon every calling that is decent or respectable. We shall not pause to apologize for this plain statement of facts. Persons of sense and discernment know that these observations are without the least exaggeration. But it is to be hoped that the time is at hand, and ready to dawn on us, when men will no longer be allowed to forsake the plough or the trade, and wield the lancet, and extort unmerited diplomas; and that for the future, something more will be required to qualify men for the exercise of one of the most important callings, than a common school-boy education, with a twelve or eighteen months' attendance upon superficial, theoretical, medical lectures, and lounging away a few months in an *apothecary's shop*, or in the *solitary room* of a *solitary practitioner*, too often as profoundly ignorant as themselves.

May our brethren — the physicians — the legitimate descendants of Æsculapius — be aroused from the lethargy and slumber which has so long oppressed suffering humanity, and degraded our calling.

We must assert and maintain the rank to which we are entitled by the assiduous and never-ceasing study and exercise of one of the most necessary arts. It is incumbent on us to support and defend the dignity and respectability naturally allied to our profession, by our knowledge, erudition, liberality, and good conduct; and by discountenancing, opposing, and suppressing, as much as possible, the unprincipled presumption of the many ignorant physicians and daring imposters. A reformation of the abuses in the study, and especially in the practice of physic, is certainly practicable, and ought to be attempted, and prosecuted with zeal and perseverance, lest posterity should charge us with having lived and enriched ourselves at the expense of suffering humanity, spilling their very blood, and tinging our garments with crime, and thus stigmatizing our names with charges of stupidity and crimination.

The practice of physic requires a naturally philanthropic inclination, and a call to it entirely free from a mere mercenary object. It requires a strong mind, sound judgment, and a natural acuteness. A judicious and skilful physician considers himself merely an assistant of nature; and when her force is sufficient, he leaves her to perform the cure. But the majority of us, nay, almost universally, we do not leave kind nature to herself, but fall to work with the lancet and emetics, cathartics and blisters, tonics and sedatives, pills and powders, and hence never know the utility of any thing. We seem to forget, that the great art of this profession consists in a thorough knowledge of the human machine,—the laws of its well-combined engines, and the powerful influences of the mental faculties upon them. We seem to forget that the great art of administering medicines, is in well-timing them and regulating the dose, or quantity, in accordance with the need of nature, so as to have the desired effect.

Danger and death are to be apprehended from the hands of ignorant, young, and inexperienced physicians, and from the mercenary and the unprincipled practitioner. Many are superficial in knowledge and judgment, and others are impudent enough to place themselves above embarrassment. There are some who imagine they understand the nature of every disease, and have an enthusiastic notion of the powers of their prescriptions, and are never disturbed with doubt, having an arcanum for almost every

disease, however incurable in its nature, — pretending to the power of taking a malignant disease out of nature's hands, and restoring health to the patient in a surprising manner. But mark, reader, these are the destroying angels and actual murderers of the human race. Some of them are forever boasting that they have under their treatment very bad cases, — affecting a sorrow, a sympathy, and almost a despair, — telling how very sick their patients are, with black, typhus, putrid, and bilious fevers, consumptions, &c. — very sick indeed, — the most so that were ever seen, &c.; yet artfully insinuating their strong hopes of a speedy recovery. In this latter class of physicians, we may number nine-tenths of the faculty. True, their impositions are, from time to time, and often, to their deep confusion, detected, exposed, and condemned, by their equally cunning brethren, who, jealous of the success of the former, detect these impositions, establishing their own repute on the same shameful and deceitful principles. The objects of each are to enhance the credit of their own prescriptions, if the patient should recover, and secure a retreat from blame, if he should die.

Thus enough is said to indicate the great deficiencies of thousands of our physicians, and their mean, illiberal, and deceitful conduct. A wise physician will aim for the truth, and exercise that liberality and benevolence which ever command respect. He will not cast reproach, in a single instance, on our profession, by adding to the calamities which have been entailed upon the community by this dreadful species of quackery.

DECAY OF THE HUMAN FRAME.

The following is an extract from a synopsis of a lecture, which was delivered by the author, during his early practice, on the laws which appear to govern the decay of the human frame. The lecturer, assuming the existence of the general fiat, 'Dust thou art, and unto dust thou shalt return,' proceeds to consider the manner in which this principle is exerted, and argues that the mortality which belongs to our race is but the effect of this great decree, enrolled in the chancery of heaven. 'Life, of which we are so

tenacious, clings to the form in which it exists, to the last moment of possibility, and to be shaken off requires the effects of disease, disorganization, and decay. When violence is not committed upon the human frame, the process of mortality is carried on by laws peculiar to itself, and there is generally mercy even in the manner of the infliction.

‘Not yielding to fate, like the followers of Mahomet and many philosophers of these days, our duty is to arrest, if possible, the process of declining health,—induced to do so not only by our own self-love, but commanded, by the same Being who has fixed our destiny, to make use of the means, and leave the event to His overruling power. The elements of created nature, the laws of attraction, repulsion, and influence; those of the universal electric fluids’ magic and mysterious impulse, upon the moral and physical man, are constantly making the most vivid impression on the vitality of the *tout ensemble*, for its destruction or preservation; while on the other hand, the professed and the learned inquirer, are daily striving, by all the means within their reach, to improve the human understanding, happiness, and life, thus gradually removing the superstitions and absurdities of olden times, and the basis of, so called, mysterious fate. The mineral and vegetable kingdoms are explored with ceaseless anxiety to discover the specifics supposed to be there. Almost every disorder has already, at some time or other, been cured by them, and while there is life there is hope. If no relief is to be found,—if the mortal hour approaches, and no art can send back the shade upon the dial’s face, then there is yet consolation left. The pillow is made smooth to the throbbing head, and the benevolent hand administers his last remedies, which, if properly applied and with resignation taken, never fail to sooth the anguish of the sufferer he cannot save.

‘There being such a multitude of human beings, equally doomed to fall at last by the great and imperative command, a curious question arises as to the mode in which it is to be accomplished. While our entrance upon existence is to all alike, our departure, or rather the mode of our departure, is widely different, dependent on climate, casualty, constitution, and other circumstances.

‘Diseases have, in modern times, been very much investigated, and some degree of arrangement has been arrived at in regard to

their various forms. Still, no two cases are perfectly alike, and the skill of the physician is constantly exercised, and almost as constantly defeated, — he becoming discouraged, conquered, and sorely disappointed. But, nevertheless, though medicine is yet in its infancy, the charming effects of its operations are daily exemplified, and the science of universal anatomy and its affinities, harmonize with the new discoveries of the profound and inquisitive physiologist, who, by his skill, perseverance, and experience, promotes the progress of the medical art.

‘It may be proper to arrange the causes of decay into four classes, namely: 1. Natural decay. 2. Premature decay. 3. Rapid decay, as by disease. 4. Rapid decay, as by unseen violence.

‘First. — Natural decay is effected by the process of hardening the structures of the vital organs, to which there is a prevailing tendency. The deposit of sand and gravel in the kidneys, is one of the earliest tendencies in some constitutions; the formation of biliary calculi takes place in others; bony matter is sometimes discovered in the roots of the lungs; and in others, hardening of the circulating apparatus goes on. Local stiffness may often occasion but little difficulty, though frequently the ossific process attacks the heart, whose constant action is essential to life.

‘Second. — Some very interesting illustrations of premature decay might be enumerated, but we regret we have no room to insert them. It is, however, a singular fact, that diseases of the heart are on the increase all over Europe, and are spreading to an alarming extent throughout the vast continent of America, even to a degree entirely beyond the ratio of increase of population. In Great Britain alone, sixteen thousand persons fall victims under their fatal stroke every year. The same may be said of France and Italy, while in the United States the proportion is still greater. Up to the age of twenty years, the miracle of growth is daily performing in our persons; after that, the vessels rest quietly for twenty years, unless they have predispositions to action; and, having ceased to add to our stature and our natural growth, they fall, perhaps, into some mischief, and hasten our end. In those countries, and here in America, of every thousand deaths, two hundred and twenty-five are occasioned by chronic, morbid diseases, attending the advance of life.

‘Of all the diseases attendant upon mankind, consumption is the most common and the most fatal. These remarks are made more especially in regard to the inhabitants of England and the United States. It attacks all ages, but more especially those who are in the meridian of life — between fifteen and thirty years of age. Females are particularly its victims. In Great Britain and north of our Middle States, out of every thousand cases, it numbers an average of one hundred and eighty to two hundred; no other cause of death equalling it in extent. It is ascertained that climate alone is not a full protection against it, as many cases occurring among Europeans and Americans in hot as in cold climates; and, what is curious, and almost ludicrous, by comparison, is, that animals of the feline and simia races are equally exposed to its attacks. One half the deaths of those animals in the Zoological Gardens is owing to consumption; and yet there is not found in the medical art any remedy to be fully depended upon in this disease, unless it be that one spoken of and recommended in this Medical Manual of Health, which advocates, on the great basis of *experience*, the universal efficacy of the author’s theory, treatment, and antidotes.

‘The third and fourth modes of decay, are by acute disease, or unseen violence. This is attributed to miasms, or morbid poisons in the system, such as quickly destroy the frame, like cholera, or the plague; or such as are more gradual in their effects, as small-pox and measles, or eruptive, remittent, and malignant fevers, and such like; others are still slower, as syphilis, scrofula, erysipelas, ague, and influenza.

These miasms or poisons are most commonly of animal origin, proceeding from the animal body, in a state of disease and putrefaction; or terrestrial, proceeding from decomposition of vegetable matter, and the state of the atmosphere. These correspond generally in their mode of action, and prevail in infancy and manhood alike. Too often their grafting power is traced even in the very act of coition.

‘Under this head we might offer some very profound and learned opinions, which, set forth to our readers in a popular form, would occupy much more room than it is in our power to bestow in this synopsis. Among other singular facts connected with this subject,

it is stated that one sixth of the deaths in England and the United States, is owing to infantile convulsions, inflammation of the lungs, and hydrocephalus.

‘It also appears that decay in the male, is more rapid than in the female sex. This is attributed to the circumstance that their vital powers are less tasked in middle life; their minds are in a calmer and more healthy condition, and they endure, in all civilized countries, a less amount of toil and hardship. It is also observed that the poor suffer more than the rich from the attacks of disease. Though their labors are essential to the well-being of their country, and even to their immediate subsistence, their health is most exposed and most in danger; and they, more than others, must lack the means of resisting and arresting attacks. The heart melts at the consideration of their exposed condition.

‘The numerous improvements in medicine; the erection of humane institutions; the tendency to sympathy and benevolence which have characterized our times, from the beginning of this century, is justly attributed to the effects of a more liberal, social life; to religion, education, and philanthropy.’

DETACHED SKETCHES OF PHYSIOLOGICAL AND MEDICAL OBSERVATIONS, CONTAINING A NUMBER OF METAPHYSICAL AND MORAL PRECEPTS, INDUCING MEN TO KNOWLEDGE, HEALTH, AND HAPPINESS, AND UNFOLDING A FEW MOST IMPORTANT HINTS RESPECTING THE LAWS OF NATURE, INTO WHICH JUDGMENT AND PRACTICE MUST BREATHE THE BREATH OF LIFE AND TRUTH.

Moral Precepts concerning the Domestic Relations.

Art thou a young man, seeking for a partner for life? Obey the ordinance of God, and become a useful member of society. But be not in haste to marry, and let thy choice be directed by wisdom, and not by a sensual instinct, nor a blinded passion, neither by the fashions of the day.

Is a woman devoted to dress and amusement? Is she delighted

with her own praise, or an admirer of her own beauty? Is she given to much talking and loud laughter? If her feet abide not at home, and her eyes rove with boldness on the faces of men, turn thy feet from her, and suffer not thy heart to be ensnared by thy fancy.

But when thou findest sensibility of heart, joined with softness of manners; an accomplished mind and religion, united with sweetness of temper, modest deportment, and a love of domestic life—such is the woman who will divide the sorrows and double the joys of thy life. Take her to thyself; she is worthy to be thy nearest friend, thy companion, the wife of thy bosom.

Art thou a young woman, wishing to know thy future destiny? Be cautious in listening to the addresses of men. Art thou pleased with smiles and flattering words? Remember that man often smiles and flatters most, when he would betray thee.

Listen to no soft persuasion, till a long acquaintance, and a steady, respectful conduct, have given thee proof of the pure attachment and honorable views of thy lover. Is thy suitor addicted to low vices? Is he profane? Is he a gambler, a tippler, a spendthrift, a haunter of taverns, play-houses, theatres? Has he lived in idleness and pleasure? Has he acquired a contempt for thy sex in vile company? And, above all, is he a scoffer at religion? Banish such a man from thy presence; his heart is false, and his hand would lead thee to wretchedness and ruin.

Art thou a husband? Treat thy wife with tenderness and respect; reprove her with gentleness; be faithful to her in love; give up thy heart to her in confidence; and alleviate her cares.

Art thou a wife? Respect thy husband; oppose him not unreasonably, but yield thy will to his, and thou shalt be blest with peace and concord; study to make him respectable, as well for thy own sake as for his; hide his faults; be constant to him in thy love; and devote thy time to the care and education of the dear pledges of thy love.

Art thou a parent? Teach thy children obedience; teach them temperance, justice, and diligence in useful occupations; teach them science; teach them the social virtues, and fortify thy precepts by thine own example; above all, teach them religion, and the laws of nature, life, and health. Science and virtue will make

them respectable in this life — religion and piety alone can secure to them happiness in the life to come.

Art thou a brother or a sister? Honor thy character, by living in the bonds of affection with thy brethren. Be kind; be condescending. Is thy brother in adversity? Assist him. If thy sister is in distress, administer to her necessities, and alleviate her troubles.

Art thou a son or a daughter? Be grateful to thy father, for he gave thee life; and to thy mother, for she sustained thee. Piety in a child is sweeter than the incense of Persia, yea, more delicious than odors, wafted, by western gales, from the field of Arabian spices. Hear the words of thy father, for they are spoken for thy good; give ear to the admonitions of thy mother, for they proceed from her tenderest love. Honor their gray hairs, and support them in the evening of life; and thine own children, in reverence of thy example, shall repay thy piety with filial love and duty.

Of the Laws of Human Nature.

Nothing is more worthy of our knowledge and study than the laws of human nature, upon which depend the health and happiness of our race. That minors should be suffered to grow up to manhood, without attending to this momentous subject, is too inhuman for calm reflection. Such ignorance is unworthy of rational beings. No apology is necessary for this intrusion into the domestic circle, as the author's object is to do good unto all men, even to the tender branches of our race, and to enlighten the understanding of the less learned and the ignorant.

The tendency of the study of human nature, and its laws, is to emancipate the mind from an uncontrolled enthusiasm, and from the darkness of delusion, prejudice, and error, and from the slavery of gross ignorance, and abhorrence for virtue, into the light and liberty of rational humanity, and the love of knowledge and truth. Its application teaches us the rules to obtain real happiness, and how death, to our material existence, is a necessary consequence of life; while, as rational beings, it points to us, in full array, the laws of righteousness, on the observance of which must depend our future state of endless weal or woe. Things have their *circles* and

centres; and, O! that we might have eyes to see, and ears to hear, and a well cultivated brain to understand, and thus behold every thing that is manifested around us, above us, beneath us, and within us.

Of Education.

Education is the principal ladder which we ought to ascend, and there explore, view, and possess as much knowledge as our boundless spiritual nature demands, and is capable of receiving, even that of the heavenly faculties, and of the uncreated nature. Hence education, in one sense, means the development and proper use of our physical and spiritual existence, and relates to the training and guardianship of youth, from infancy to mature age, and to the influencing the character and prospects, not only of individuals, but of nations. The highest powers and noblest sentiments of our nature might remain forever dormant, were they not developed and matured by the wise and good. In a still wider sense, it may mean the whole training of the mind, memory, intellect, and will; of the thoughts and affections, by inward reflection, and outward events and actions — by intercourse with men — ‘by the spirits of the just made perfect’ — by instruction from the WORD, and training the whole soul for life and immortality. If so, no teachers, or parents, or guardians, can be too cautious of the influence exerted upon their pupils and children; for the principles apply to both *matter* and *spirit*.

‘Just as the twig is bent, the tree ’s inclined.’

Since the thoughts are imperishable existences, creating within us our happiness or misery, we should be careful in entertaining and cherishing any other than such as we are willing to have for our companions during our eternal state of being, in the world of spirits. Here, then, is something for ALL of us to attend to, and improve; unspeakable consequences are depending on the performance of duty; and are we of the number of those who turn back in the day of battle? or of those who gird on their armor, and DO or DIE? Be it remembered, that wherever *education* is neglected, *depravity*, and every kind of action that *degrades* mankind, are

concomitant, and most frequent. On the other hand, education and duty sound sweetly to those who are in love with, and under the influence of, truth and goodness; their path of righteousness does not lead through thorny places, and over cheerless wastes, but winds pleasantly amid green meadows and shady groves, to the tree of life and knowledge, truth and happiness.

Let us look, for an illustration, amongst the many branches of our education, to the study of *zoology*, (the doctrine or science of life,) and is it not a necessary element of education? Whose curiosity has not been excited by the innumerable living beings and things with which we are surrounded? Is it not desirable to scrutinize their interiors, and see how they are made, and understand their various uses? Look at a *man*, a *fish*, a *spider*, an *oyster*, a *plant*, a *stone*, &c.; observe their *differences* in many respects, and their *similarities* in others; they all have *essence*, *form*, and *use*. By studying, then, the three kingdoms of nature, the *animal*, *vegetable*, and *mineral*, we emancipate the human mind from the darkness and slavery of ignorance, into the light and liberty of rational humanity. The objects of the *animal* kingdom *live* and *move*, from an *interior power*; those of the *vegetable* kingdom *grow*; and those of the *mineral* kingdom *do not live nor grow*. Animals and plants increase by *nutrition*; minerals by *accretions*. In infancy we weigh but a few pounds; while in adult age we exceed one hundred pounds. Whence, but from foreign substances, come the materials of which our organs are composed? In sickness, extreme emaciation proves that our bodies may lose a portion of their bulk, and give back to the world what was once its own; thus, composition and decomposition, constituting the nutritive function of which living bodies are the centre, are revealed to us by evidences too plain to be misunderstood. May we have power to appreciate them, being assured that all truths are in perfect harmony with each other. *Animals* and *plants* endure for a time, and under specific forms, by making the external world a part of their own being, *i. e.*, they have the power imparted to them of self-nourishment, and when this outward supply ceases, they die, having completed their term of duration; hence death, to material existences, is a necessary consequence of life. Not so with *minerals*. They exist so long as external forces do not destroy them; and if they

increase, it is simply by the juxtaposition of other bodies; and if they diminish, it is by the action of a force or power from without. Has not every thing its circle? How interesting must be the history of all things, animate and inanimate!

THE AUTHOR'S OPINION IN REGARD TO PHRENOLOGY.

There is another branch of education, which, by its application in accordance with analysis and synthesis, would greatly improve the mind of the young inquirer. This is *Phrenology*, and is that science which marks the existing connections between the faculties and manifestations of the mind, and the relative conditions of matter, by the instrumentality and development of the brain. So that phrenology claims to be a system of philosophy, illustrating the fundamental principles of human nature, and which embraces every thing pertaining to man as a physical, moral, and intellectual being.

The human brain, that (gordian) knot, which has puzzled the sages of ancient and modern times, and which they could only *untie* by *cutting*, has, at last, for the first time, been completely unravelled; and its most wonderful beauty, its complication of structure, its position and its harmonious adaptation to its function, has been laid open, by the labors of those distinguished physicians and philosophers, GALL and SPURZHEIM, of *immortal fame*, the intimate schoolmates and friends of the author, under the tuition of the great physician, *Felix Fontana*, of Florence, (Italy.)*

The brain is that organ which the mind directly employs, and it is the *grand medium* of her metaphysical agency upon the locomotive power of the whole beautiful corporeal machine—the human body. She reflects in it, as in a mirror, the image of God, where, while in this abode, she receives many ideas, and embodies the sensorial affections; and she harmoniously conveys and imparts to it some of the noblest impressions of the divine and characteristic attributes of her own spiritual faculties,—memory, intellect, and will,—with all their concomitant classifications. Thus the body

* The writer is the only nephew of the late *Felix* and *Gregory Fontana*. See English Biographical Dictionary.

and mind are mutually exerting their faculties, and through the intermediate five senses, and the electro-vital and physical organization, they manifest to each other their own influence, and their impressions of material objects and philosophical subjects, making their rendezvous in the brain, in which a tribunal is constantly sitting to disclose, examine into, debate, and judge of, all matters; and, in accordance with the dictates decreed by the will, the messenger of their decisions and executions is sent from matter to spirit and from spirit to matter.

This science teaches the rules and the mode of ascertaining man's individual disposition, his peculiar nature, the innate talents he possesses, and the original powers of his mind and character, by reference to his cerebral quantity, form, and organization, through which alone the immortal soul, while residing in this mortal clay, can manifest itself. This is a science already established, and rests its claims for support solely upon an appeal to facts, and upon actual demonstration and induction. *Animal Magnetism* also establishes its doctrine, and amongst the skeptics there is not one but will admit, if not of its practicability to improve man, at least of the undoubted theory of its *existence* and *classification*.

There is then something very sublime for us to learn by education, and may we thus become perfected in this noble knowledge of the laws of our existence, which is justly claimed to be of divine origin.

Of our connected Existence, Metaphysical Truths, and other Items.

In the course of this work we have already given a few outlines of that part of physiology which pertains to the science of the *active organization of life*, as manifested in the human being; that is to say, the developed phenomena of the living body, its parts, and as a whole. Let us now remember, that the body is one thing and the mind another; that the former should always be subjected to the latter, and that reason ought never to be dethroned and enslaved by the corporeal senses and animal feelings. Body and mind can exist in connection, or the mind may exist

entirely independent of the body, in a spiritual state of being, while the body is dead matter, after the departure of the soul, spirit, or real man. May we profit by this our complex existence.

Every thing in the universe, both of *mind* and *matter*, exists in reference to certain fixed principles, called *laws of order*, originated in the *Great Alpha and Omega*, and thence emanating throughout all creation, *animate* and *inanimate*; and so long and so far as these laws are obeyed, i. e. *kept*, we are shielded from all evils, natural and spiritual. Hence, if a man suffer, either in *mind* or *body*, from *within* or *without*, the cause of the suffering is an infringement of the LAWS OF LIFE; for God is as unwilling that his creatures should suffer, even *corporally*,* as that any should be finally *lost*. Such, then, are our constitutions, relations, and destinies, that we cannot *will*, *think*, or *act*, without *obeying* or *violating* these *laws of life*. Stop, then, my fellow-mortal, in thy mad career, reflect upon and tremble at thy past transgression, and quickly retrace thy steps to righteousness, and never cease to wonder, adore, and be submissive to the length, the breadth, the height and the depth of the WISDOM AND LOVE OF GOD, as manifested in the *creation, redemption, and salvation of MAN*, or else dread the wrath of an insulted nature, and the curse of an avenging God!

Spirit is never decomposed. Not so with *matter*. The *soul*, as a spiritually organized existence, clothes itself for a time with a material body, in accordance with the mysterious laws that connect the two together. All human beings, after existing a while, necessarily separate from their combined nature, and the body becomes decomposed and perishes from our natural sight, while the spirit takes its flight to its eternal abode. Yet the *species* does not disappear. And here another characteristic is manifested, — the faculty of producing others like ourselves, i. e. the power of perpetuating the race. Living bodies have their predecessors and successors; they arise from beings like themselves, as from a parent, and are not separated till their development is so far advanced that they can maintain a comparatively independent existence. This doctrine refers to the kingdom of *material nature*, which is below us, i. e. mankind (*the man, or spirit of man,*) has no lot in the animal kingdom, but sensualism has degraded man to rank with animals.

The *soul* is the primary cause, the active power, or living interior

agent, according to which, and for the use of which, the body was formed as a medium or organ of the *soul's operations* in the natural world. Hence the whole of the human body taken together is an effigy or type, a mirror, and as it were the clothing or vestment of that soul, spirit, or mind, which ought to form the grand locomotive power of our righteousness, and thus lead us to our temporal and everlasting happiness. In it we see the ladder from earth to mind, and from mind to heaven. Let us cheerfully ascend it and view the prospect.

There are also ladders to knowledge, to intellect, to affection, to heaven. Let us ascend them, and not stop short of palpable truth. But truth not reduced to practice, availeth not. *Error* must be eradicated, or truth cannot be received. *What is true can only be received, in proportion as its opposite, error, is removed.* Let us then attain to perfection — righteousness — which is the work of *time and labor*, promoted by *true* feeling, and guided by *correct* thoughts. Let the axe of truth, and of principle, be laid at the root of every tree that does not bring forth good fruit. Which do we love most — error or truth? Let our consciences answer.

Oh! the length, the breadth, the height, and the depth, of well-directed thoughts! They are high as heaven, deep as hell, and broad as the universe. Nay, they enter into the heart of nature and spirit; they are the attributes of our godlike nature; they surround our Maker; they commune with him. Nay, our *understanding* and *will* conform to their dictates, whenever they agree with the righteousness of *reason* and of *God*.

Our thoughts are real existences, and are as indestructible as the mind. They may fade away, apparently, or for a time, while in this mortal frame; but yet they are stored up in the interior recesses of the soul. Memory will retain them, and afterwards they will burst forth in perfectly distinct and individual resemblance.

The *human mind* should be contemplated under two grand divisions — *will* and *understanding*. The former is the receptacle of our passions, emotions, affections, &c.; the latter, of our thoughts; and both, if not corrupted, have a direct and holy influence on our pursuits, character, and happiness, for time and eternity. This character is attained by a wholesome, uncorrupted education.

Besides the will and the understanding, we are in possession of

another great faculty. We have *two memories*, external and internal; the former for *words*, &c., and the latter for *thought*. This, to some, may seem a singular doctrine, while to others it may appear paradoxical; nevertheless we regard it as *true*. To the *external* memory belong all languages, all the objects of the senses, and the arts and sciences. To the *interior* appertain nearly all rational things, through the conceptions and ideas of which, thoughts themselves are created. Hence the inference is, that, in the material world, we are obliged to converse in a language, and in signs suitable to our state, and which constitute the clothing of the thoughts, which belong to the spirit, and this is done through the means of the *exterior* memory.

On the other hand, when we emerge from materiality, into the *mental* or *spiritual* world, (where mind *ever* dwells, even while connected with the body,) we shall *see* as we are *seen*, and *know* as we are *known*, and be in possession of an universal language, distinguished into ideas; so that all nations, and people, can converse, instantaneously, with each other; because they do it from the *interior* memory, appertaining to the spirit. In this memory are inscribed all that the mind has thought, spoken, or done, through the body. Is not this the BOOK OF LIFE, which is hereafter to be opened? But this is a great, important, and practical subject, and would require a volume, to treat it satisfactorily. Let man resolve to break the trammels of *prejudice*, *error*, and *bad habits*, and exercise his *own reason*, *taste*, and *judgment*; let him dive into the *depths* of EVERY THING — *understand all things for himself*, and *build* on his own foundation.

Notwithstanding ignorance is the source of many evils, yet error will produce greater havoc. It is almost as difficult to make one unlearn his errors, as his knowledge. To eradicate false ideas, is a more hopeless task than to engraft truth upon the uninformed; for error is always more busy than ignorance. Ignorance is a blank-sheet, on which we may write; but error is a scribbled one, from which we must first make erasures. Ignorance is contented to stand still, with her back to the truth; but error is more presumptuous, and proceeds in the same direction. Ignorance possesses no light, but error follows a false one. The consequence is that error, when she retraces her footsteps, has farther to go, than ignorance, before she can arrive at truth.

The correction of *bad*, and the formation of *good* habits, — that is, to repress the former, and establish the latter, — may be accomplished by the practice of *analysis* and *synthesis*. Let the *force of truth and reason* be felt and pierce the very hearts of those who do not bring forth good fruits, and may these salutary weapons cut asunder all unrighteousness and vice. The healing balsam of virtue and knowledge which produce happiness, shall then be engrafted into the sprigs which shall bear good fruit.

Let us remember that every faculty of the body corresponds to, and so signifies, a particular part, faculty, or principle, of the spirit or mind; and all the body, taken together, represents the whole mind. How essential, then, is it, that both mind and body should be cultivated in accordance with the objects of their existence! In all physical and mental actions and thoughts, let us have the light of the principles unfolded by nature. If we were pure-minded, we should find the study of physiology to be the direct and *natural* road to the *mind*, and to the presence of the Deity. Let us then yield an implicit obedience to all the rules and principles founded in nature and science; but rules may be dispensed with when we have become divested of *bad habits*, and have perfected ourselves in *good ones*. This is a glorious art, but let us, however, not destroy the scaffold until we have erected the building; nor erect the superstructure till we have dug deep into the fountains of knowledge and laid its foundation stones upon the rock of truth.

The defects of our education, in regard to our physical improvement, are great and dangerous. We are generally ignorant of our bodies and minds, and we choose and wish to be so. Thus, for example, we impose upon ourselves, or are imposed upon, by the tradesman, and the merchant, by the mechanic and the artist, by the politician and the economist; we are imposed upon even by our best friends and relations, our parents and tutors, the apothecary and the doctor, by the wild religionist, and by almost every body else; we are a race of abusers of one another, of our own flesh and interest, of our own will and propensities. The impulses of our bad habits lead us to destruction; we are turned to and fro by every wind of novelty, fashion, and deception. A carnal mind and a voluptuous life are our enemies. O, when shall we be wise and understand the things that so nearly concern our true tempo-

ral welfare and real happiness? Having eyes, we see not aright; having ears, we hear imperfectly; our feelings, taste, and smell betray us, — and why? because they are perverted, enslaved, corrupted. The enemy comes in upon us like a flood, and who will lift up a standard against him? Let our sensations be such as to impress in our souls the knowledge of truth and a desire to follow it, and lead us to shun all error and unrighteousness.

A sensation is a perception of an impression made on some organ. By our sensations, we receive a knowledge of what is passing within or without the body. They are divided into internal and external. The former are produced by causes acting within the system, as hunger and thirst; but the latter are occasioned by the impression of a body, external to the part impressed, as sight, hearing, smell, touch, and taste. No sensation can be perceived, unless it is transmitted to the brain, through the ethereal power of the subtile, electrical, magnetic, and nervous fluids, which might be called the vital principles of life. When ideas, which have been called ‘the images of sensible objects,’ are reflected upon and compared with each other, we exert thought and judgment; and when they are recalled, we are said to exert the memory. Thus are the senses avenues to knowledge, though they do not give rise, as has been supposed, to our intellectual and moral powers.

Here we perceive also the great contrast and difference between man and the brute creation. The reason why the latter cannot speak is because they have no *understanding*, as men have; consequently, no thoughts, and, of course, no articulating organs; and what they do is done merely by the operation of the lower affections, guided and influenced only by *instinct*, which is a power necessary for their natural preservation and continuance. With man it is not so. He is the image of God himself; that is to say, he has been formed so perfect a machine as to reflect and represent, as in a mirror, and through a material body, some of the most sublime attributes of his Creator, and he has been endued with the spirituality and sanctity of a soul, the three *Divine faculties* of which, *memory*, *intellect*, and *will*, can, at his choice, render him superior to all the rest of creation, and happy in time and eternity. The rolling planets and the glorious sun, the animate and inanimate creation, and all the created worlds, *still keep that*

order, and obey those laws, with which they first began ; but alas ! wretched MAN alone has gone astray — swerved from his nature and his God, he walks in another path !

What sublime thoughts arise within us at the contemplation of our nature ! Let us take a retrospective glance at man, his physical form, and its respective essentials ; all of which constitute the external of what the ancients called a *microcosm*, or little world. Let us now look at a dissected human body. At its first sight, and in its *tout ensemble*, and when animated, we could not but admire it, and sympathize with it, as a *perfect work of a perfect being* ; but now it is associated, in the common mind, with *death*, and the *grave*, the loss of *friends*, and the terrors of the dark *future*. The majority of men regard the subject with abhorrence and disgust ; but the real lover of *truth* and *nature*, who rises above *time*, *place*, and *matter*, from *effect* to *CAUSE*, and sees the beautiful symmetry and adaptation of all its *parts* to *varied purposes*, makes it an object of the most *intense interest* and *study*. We are indeed ‘fearfully and wonderfully made.’ Well may we exclaim, ‘*what a piece of work is man !*’ The *greatest* study of mankind is *man*. Such wonderful mechanism reveals the hand of a DIVINITY, and they who *contemplate* and *understand* its STRUCTURE and uses a *right*, who look through NATURE up to nature’s GOD, may be truly said to commune, not only with *themselves*, but with their MAKER.

Let us remember, however, that our *microcosm*, or little world, without a sun to impart to it life, light, and heat, availeth not. Of what use is the body without a soul ? of what use the house without the inhabitants ? and of what use are words, and actions, and good works, without thoughts of immortality and a retribution ? and of what use are all these, and the *life itself*, if they cannot be manifested ? The body, then, was intended to be the mind’s *servant*, and the body should, therefore, depend on the rational care of the mind, as the mind itself must obey the *Father of Mind*. Body and soul are best taken care of when they agree together.

The following characteristics of man illustrate his physical perfection and godlike sublimity. His position, and the structure of his body, are naturally *upright*. He has the free use of his senses, and of most of his organs. He is the only *two-handed* animal ; the proninence and the *tout ensemble* of his forehead are peculiar. He

is physically defenceless, having neither weapon of *attack* nor *defence*. He possesses, generally, the largest brain of any animal. He is the only animal that *sleeps* on his *back*, and the only one that *laughs* and *weeps*; the only one that has an articulate and well-directed language, expressive of *ideas*; and he is the only one endued with *reason* and *moral sense*. He has a capacity for *religion*, *devotion*, and *happiness*. He is the only being capable of serving God. He is, or rather he *ought to be*, in his progressive life and bliss, the true image of HIM, the living *Temple of JEHOVAH*, the *Throne of Glory*. Look at man's expression; look at his head; view the arched shape of the cranium or skull; his impressive eyes, the mouth, the ears, the forehead; listen to the overflowing oracles of his mind, even while thus confined in this limited, although splendid, *dome* or *vault*. What a stupendous cupola, fit for so glorious and godlike a being.

The mechanical construction of the *chest* is also admirable. See the boundaries in front, the breast-bone; at the sides, the ribs; behind, the spinal-column; below, the diaphragm. See how security and protection are secured to every internal organ. How free is the motion of respiration, and the power of contraction. What flexibility in speaking and producing actions, so well conformed to the movements of the body and mind. Think, now, of the dreadful effects of intemperance, of all descriptions—in eating, drinking, and amusements—of the vices and bad habits of the prevailing fashions and customs. What fearful havoc is felt from them on our physical and moral constitution?

The form of the body becomes much disfigured, and the action of the chest much impaired, in consequence of tight lacing, or sitting or working in a bent or crooked posture. Physiology and experience teach us, that all unnatural compressions and contractions should be avoided. Heavy hats on the head; tight cravats and stocks around the neck; tight lacing, of any description, around the waist, by corsets, cords, waistcoats, &c., will interfere with the circulation of the blood and fluids, and with the natural actions of the body and mind. They impede the free use of the head and chest, and the breath becomes obstructed and suffocated. These are the seeds of diseases and consumption. Whatever a man soweth, of that shall he reap.

OF THE ELECTRIC FLUID, THE FLUID OF ANIMAL MAGNETISM, AND THE INVISIBLE NERVOUS FLUID, WHICH EXIST IN THE LIVING HUMAN SYSTEM.

As there are the gross, grosser, and grossest parts of matter, so there are the fine, finer, and finest parts. The most refined or sublimated parts of matter, are the *three subtile principles of life*, called ELECTRICITY, ANIMAL MAGNETISM, and an INVISIBLE INTERMEDIATE NERVOUS FLUID. These fluids seem to be the mysterious links which connect the body and spirit, or rather those upon which spirit first operates. Many call them the *vital fluids*; but they appear to be rather the *kindling materials*, with which the human soul divine comes in contact in animating certain forms of matter. As all developments are from *within*, the soul receives her life from HIM who is the LIFE, or LIFE ITSELF, and communicates it to the body through appropriate mediums, which are *these three subtile, invisible fluids*. Life first kindles itself in the nervous system, through the agency of what is improperly called *spiritual fluid*, which seems to consist of certain *mental influences*, brought forth, *per se*, and through the aforesaid subtile fluids of the nerves, within the various sensorial organs, and all those parts of the body which are calculated to receive its impressions.

N. B.—It was only of late years that the existence, in the human system, of the INVISIBLE FLUID was discovered and ascertained. It is neither magnetic nor electric, but *intermediate*, operating upon the nerves. This fluid may be easily detected by the ordinary galvanometer. In regard to its curative purposes, we think, and we *know by experience*, that it is to us invaluable, and essential to our success; while we beg the public, and especially the profession, to investigate for themselves this important discovery. We have ascertained that all the maladies with which mankind are afflicted, are, in some way or other, connected with the nervous system; and nervous diseases, though, at the present day, they are generally treated with contempt, and ridiculed, yet, when witnessed in ourselves or friends, they are, of all the ills of life, perhaps the most deplorable. We possess the greatest regard for

those afflicted with these diseases, and the most philanthropic feelings for the sufferers thereby. Our practice and our medicines are based on the theory, that all diseases partake, in their progression, of the poisonous malignity and disorder of these fluids; thus disorganized, impure, and corrupted, oftentimes by the disease itself, it being the immediate cause of the subversion of their laws. We believe that every disease, in its incipient state, the origin of which is not traced to the derangement of these fluids, is never dangerous, nor of long duration, and may be removed by the most simple antidote, regulating the circulation of the blood, and by a strict attendance to the digestive and alimentary organs; but when the disease is suffered to insinuate itself into these *vital principles of life*, (*i. e.*, these subtile fluids,) then a complicated and effective treatment must be adopted. Our success in the healing art, in every individual case, and the good effects of our medicines, prescriptions, and recipies, are attributed to the undeviating application of this theory, which, from the beginning of our practice, we have always pursued with never-failing confidence, full effect, and perfect satisfaction.

AN ABRIDGED THEORY OF THE WORK OF NATURE IN THE FORMATION OF BLOOD.

Our food passes through six changes or states before it becomes arterial blood, fit to sustain the body: 1st. It is masticated in the mouth, where it is, or should be, well mixed with the saliva, and where the first process of digestion commences. 2d. In the stomach the gastric juice changes it into chyme. 3d. In the intestines it is converted into chyle, (except the useless part.) 4. It is then taken up by the absorbents, and, in passing into the lacteals and lymphatic glands, the noxious parts are separated, and a farther assimilation produced. 5. The absorbents convey it to the thoracic duct, which empties it into the subclavian veins, and, before and after, it reaches the right auricle of the heart, the blood (returning from each part of the body) joins it, when another change takes place. 6. It then passes through the right ventricle into the lungs, to receive its last change, by becoming arterialized; when it

is returned through the left auricle into the ventricle, and, after being assimilated, is sent, the messenger of health and support, to every part of the system. Hence to have perfect bones, muscles, and nerves, to possess a robust constitution of body and mind, and to keep every member and all its parts in a state of health, the organs, whose business it is to convey nourishment to all those parts, should be in a healthy state, and have the best materials from which to extract this nourishment. If we take improper food, or wholesome food at improper times, or in improper quantities, we cannot expect good blood to be formed, because the materials are unsuitable, or because the organs that make the blood operate only in an imperfect manner; and there is so much sympathy and relation between the different parts of the body, that good habits and temperance in all things, are essential to health. The laws of physiology teach us to be regular in our habits, to be moderate in all our exercises, faithful in all our engagements, and to have a conscience void of offence.

The blood consists of very small globules, or little balls, unperceivable to the natural eye. Let them be considered as laborers, of which there is an immense number; the body is the world, containing a great many forests, farms, towns, and cities, — a *commercial*, *mechanical*, and *farming* world, — in which all kinds of business are carried on, especially that of building up and improving. The food is the building material, which passes through a variety of hands, and receives its finishing touches in the lungs. Each globule is a workman, which goes from the heart to the lungs for his load, and returns to the heart, and is thence sent in the arterial road to dispose of his burden where it is needed, and, on his return takes the venal road and gathers up all the rubbish that he is capable of managing, taking with him also the new material (the chyle) formed through the process of digestion, and returns it through the heart to the lungs, where he disposes of it, and then retraces his steps, and continues his labors. This is done in continual progression, and three or four minutes is required for each routine. The blood goes out in the arteries, passes into the capillaries, which appropriate the nourishment to every organ and outlet throughout the whole body, and hands the rest over to the veins.

From these remarks we may infer that the life is in the blood,

i. e. the blood is the medium through which life from above flows into the body. The *fine* parts of the blood become BONE; the *finer* parts, MUSCLES; and the *finest*, NERVE.

THE DOCTRINE OF THE PULSE, AND THE IMPORTANCE OF A
PHYSICIAN'S UNDERSTANDING IT BY ASSIMILATION AND
COMPARISON.

The pulse is the beating of the heart and arteries. It is generally felt at the wrist, (it being the most convenient part both for the physician and the patient,) by pressing the radial artery with the fingers. The action depends upon the impulse given to the blood by the heart; hence, physicians feel the pulse to ascertain the quickness or tardiness of the blood's motion, the thickness and state of this fluid, the strength of the heart, and the relations which influence the nature, character, changes, &c., of the sick man's condition. In regard to the pulsation of the heart, every time that its ventricles contract, the whole of the heart is rapidly carried forward, and the point of this organ strikes the left lateral side of the chest, opposite the internal part of the sixth and seventh true ribs. The number of its pulsations, in a healthy individual, is generally greater in proportion as the person is younger.

At birth it beats from 130 to 140 times a minute.

At one year, " 120 to 130 " "

At two years, " 100 to 110 " "

At three years, " 90 to 100 " "

At seven years, " 85 to 90 " "

At fourteen years, " 80 to 85 " "

At adult age, " 75 to 80 " "

At first old age, " 65 to 75 " "

At confirmed old age, " 60 to 65 " "

But the number of pulsations vary according to an infinite variety of circumstances, sex, temperament, climate, individual disposition, affections of the mind, diseases, &c. These things should be thoroughly investigated and well understood by the professional man, before hazarding a judgment in any case. The arterial pulsations, as above stated, are the jerks of the blood, caused by the

powerful contractions of the heart. Generally, the number of pulsations in a healthy, well-organized man, corresponds with those of the heart, according to the above calculations. The quantity of blood which an individual possesses is also known by the arterial pulsations. When the blood is superabundant, the arteries are round, thick, and resisting. If it is in less quantity, the arteries are small and easily flattened, and the pulse has a correlative peculiar vibration to the sense of touch. The quality of the blood, and its peculiar impurities, are also detected in the pulse. The doctrine of the formation, circulation, purification, and preservation of the blood, in the human system, is admitted to be beyond controversy, under the laws of our understanding, and hence capable of being controlled, and subject to medical treatment. Thus it is, that through pulsation a skilful and experienced physician may know by assimilation the changes in the blood, and detect its modifications by the simple feeling of the pulse. Thus in a most sensible manner its retentions and intermissions, quickness, intensity, weakness, irregularities, &c., and whatever change may happen to occur, are manifested to him. The feeling of the pulse is the means through which, in connection with other symptoms, the modifications and state of the heart, of the brain, and the nervous system, and its subtile fluids, and of the lymphatics and other fluids, and of each principal vital organ of life, may always be known.

In view of what has been said, how small is the number of physicians, who have ever attained such a degree of perfection as to enable them to discriminate and judge, through the feeling of the pulse, the state of the patient, and the symptoms and nature of diseases, and their causes! Generally they are unable to distinguish, by the variations of the pulse, the state of any organ or system, and hence they cannot apply efficient remedies, and the patient dies by dangerous or unjustifiable treatment, suggested at random. We admit, that the perfection of this knowledge and skill is rather a gift of nature, which can never be obtained by science, but it may be improved by the perseverance in an experimental practice which can be better understood by a practitioner, than expounded by a philosopher. Our remarks, it is hoped, will have their proper influence, not only on the community at large, in their choice of well-bred and qualified physicians, but on the practitioners and

students of medicine. We may state that this gift, improved by practice and skill, is eminently possessed by the author, and his power of distinction, from feeling the pulse, has enabled him, with keen scrutiny, assimilation, and a well-directed experience, to judge with unparalleled certainty and correctness, the state of health of his patients, and distinctly to classify each individual constitution, and the nature, causes, and effects of the disorganization of the organs or system, and their complaints or diseases, and hence what is to be effectually done. To feeling the pulse, and to this gift of discrimination, and to the exercise of a never-failing judgment, he attributes the sure success which has attended his practice and treatment. May our physicians equally cultivate this attainable art, and we shall at once reap a substantial benefit from the medical science, and more safe will be the result of our experience and *success*.

MANAGEMENT OF THE SICK.

There is always much scope for the exercise of discretion, in the management of sick people. This is better understood and practised, in the largest cities, than in the country; it is, however, not sufficiently attended to, any where. When any one in a neighborhood falls sick, he is sure to have many advisers. One recommends this thing, another that; a third, a different thing still; and all with the most confident assurances of successful results. And why? because, forsooth, they have seen these things used in exactly similar cases, (as they suppose,) with the most complete success. Weak minded people! unwelcome intruders upon the sick! Do you know the real case of your sick neighbor? Are you acquainted with all the meanderings of the organic system, the blood, lymph, nerves, and their harmonious combinations? Are you perfectly acquainted with the springs and powers of human life? Do you know the nature of diseases, and of the system? the causes and their consequences? Does your favorite remedy — teas, drops, or pills — agree with all persons? Even if it be admitted to be the same complaint, do you suppose the same remedy, and the same treatment, will always be effectual to those of various strength and different constitution? This is a mischievous practice,

and especially where there is a regular attendant physician. The mode of treatment, by him prescribed, ought never to be interfered with, lest the intruder, thrusting his ignorance between the life of the patient and every chance of his recovery, become in fact, the very instrument of his death.

It is exceedingly embarrassing for a sensible physician, seated by a patient, particularly if a female, to observe half a dozen impertinently curious spectators, who take no interest in the welfare of the sick, but are present merely for the purpose of collecting materials for their own empirical practice, or gossiping tattle, or who are perhaps, (for such there are,) actuated by some other more censurable motives.

A mother, an aunt, or sister, or some attendant, capable of answering inquiries, and receiving directions, and especially able to keep silence when she has nothing to say, should be present, and this is enough. Too often is witnessed, a sick chamber, surrounded with wet eyes and gloomy faces, all directed to the sufferer, just as he or she is waking from a frightful sleep, or from the paroxysm of a feverish state. The effect upon the tinid imagination of the patient, is a conviction that death is about to close the scene. These intruders should be as carefully barred from the house of sickness as should the wild religionist.

It is possible that both of these classes may mean well; but, if so, they are to be thanked for the intention only, because their presence can do no good. The one endangers the health of the body; the other the sanity of the mind. The former character is the reverse of an enlightened sympathetic friend, whose head knows how to execute the dictates of his heart; the latter is the opposite of an humane, sensible divine, who knows how to administer comfort and inspire hope, as well as to convey instruction, and enjoin obedience to the precepts of a sublime and rational religion.

Let us now enumerate some of the causes of death from diseases which might easily have been cured by proper management. They may be divided into three distinct classes:

First, those which are derived from the physicians.

Second, those which arise from the conduct of sick people.

Thirdly, those brought on by the improper conduct of their attendants and visitors.

First Class. — Causes of Death derived from Physicians.

Under this class we shall mention ;

1. *Ignorance in physicians* ; arising from youth and inexperience, or original incapacity, or want of proper instruction in medicine.

2. *Negligence in physicians* ; it extends to their delays in obeying *immediately* the first call or summons to a patient ; to *their inattention* to every symptom and circumstance of a disease ; and to *the time of the visit*, it not being accommodated to those changes which take place in a disease, at which times, remedies of a certain character may be applied with effect. *Negligence*, from the first of these causes, has occasioned the death of many patients.

3. Physicians render curable diseases mortal, in many instances, by connecting *the measure* of their services to the sick with *pecuniary considerations*. This is one reason, why more of the poor than of the rich die of the same disease. Extravagant charges for medicinal advice and attendance have produced such delays in sending for a physician, as have given a curable disease time to advance to its incurable stage.

4. *Forgetfulness* in a physician to visit his patients, or to send them medicines at regular and critical hours.

5. *A preference of reputation to the life of a patient*, has often led physicians to permit a curable disease to terminate in death. The death of a patient, under the ill-directed operations of nature, or what are called lenient and safe medicines, seldom injures the reputation or business of a physician, and for this reason, many are permitted to die, when they might have recovered by the use of efficient remedies.

6. *A sudden indisposition* attacking a physician, so as to prevent his regular and habitual visits.

7. Patients are sometimes lost in curable diseases, by *fraud and uncertainty* in the composition and doses of medicines, by which means they produce greater or less effects than were intended.

8. The *directions and prescriptions* of physicians, written in a careless and illegible hand, have sometimes produced mistakes in

the administration of medicines, which have been the means of destroying life in curable diseases. *Verbal prescriptions* have been followed by the same unfortunate result.

Second Class. — Causes of Death derived from the Conduct of Sick People.

Among the causes of death derived from patients themselves, we may enumerate :

1. *Ignorance.* Medicine has, unhappily for mankind, been made so much of a mystery, that few patients are judges of the talents or qualifications of physicians; hence the bold and artful are often preferred to the modest and skilful.

2. *Prejudice* of patients in the choice of physicians. This prejudice may be of a religious or political nature. The former leads patients to prefer physicians of their own sect; the latter, of their own party, without any regard to talents or knowledge.

3. *Fashion* has a powerful influence in determining sick people in the choice of a physician; and as the leaders in fashion are generally as ignorant as those who follow them, of the true character of physicians, men are preferred who add by their ignorance to the mortality of curable diseases.

4. Many patients die of curable diseases, by neglecting to apply in *due time* for medical aid. *Cancers* and *consumptions*, *scrofula*, &c., have been called incurable diseases. This is far from being true. If the tumors and swellings which precede all cancers and scrofula were attended to immediately, at their first appearance, and if the premonitory symptoms of consumption were met by proper remedies, we should seldom hear of persons dying of either of those diseases.

5. *Neglect* in patients to comply with the prescriptions of their physicians. We sometimes discover, after the death of a patient, medicine that would probably have saved him, upon the mantel-piece, or in the drawer of a dressing-table. Patients who recover, sometimes humorously insult their physicians, by telling them of the improper use to which they have applied their medicines. Sir Richard Nash was once asked by his physician if he had followed

his prescriptions. 'If I had,' said Sir Richard, 'I should certainly have broken my neck, for I threw it out of my window.'

6. The *neglect* of patients to make use of the remedies of their physicians at the *time* and in the *manner* prescribed. Not only neglecting to use remedies at the *time*, but using them in a *different manner*, is a frequent cause of death in curable diseases.

7. The *indulgence of the appetite*, by sick people, for food and drinks, improper in quality or quantity.

8. *Fear* has often rendered diseases fatal.

9. A *dread of the expense* of medical services has sometimes, by preventing an application to a physician, occasioned death from diseases that might have been cured by a single dose of physic.

10. A peculiar *irritability of temper* has sometimes induced death in diseases, which, under other circumstances, might have been cured.

11. *Improper exercise*, or application to business or study, especially while not dangerously sick, or after a crisis of a fever, or after a season of convalescence. Death has occurred by *impatience*, and a premature desire, on the part of sick people, to enjoy the benefits of exercise and country air.

12. An *excess of delicacy*, disposing patients to conceal the nature and seat of their diseases, is sometimes the cause of mortality.

13. *Love, debt, and guilt*, which are seldom acknowledged by sick people, when united with diseases of a mild nature, frequently render them incurable.

14. A *habit of drinking*, which is often indulged in secretly, *serious disappointments, despondencies, and ungoverned passions* may bring the sick to a bed of death.

Third Class. — Causes of Death which arise from the Conduct of the Nurses, Attendants, and Visitors of the Sick.

1. We shall first mention the fatal effects of *consultations* between physicians of opposite medical principles. Consultations lessen responsibility, and by blending different modes of practice, render inert or hurtful those which, if pursued separately, might have been successful; for it is a fact that there are not only *different*

methods of curing the same disease, but the same disease may be cured by medicines of an entirely different nature. Next, we shall mention the conduct of nurses, as a frequent cause of the fatal issue of diseases. Far be it from us to blame this class of people indiscriminately. Many of them deserve praise for their humanity, and some for their skill and usefulness in the management of the sick; but melancholy experience has taught us that death is often the effect of negligence, fear, inactivity, ignorance, and wickedness, which are discovered in the following ways:

I. An *apparent inability of swallowing* often proves fatal to the patient, by reason of the nurse or attendant not using the proper means of relieving them. On the appearance of those symptoms, (more especially in fevers,) which in general are supposed to be the harbingers of death, the despair and inactivity produced in the minds of the attendants, however much to be regretted, can by no means be wondered at, the symptoms seeming to show that death must soon put an end to the existence of the unhappy sufferer. So great a degree of despair, indeed, possesses the by-standers, in these distressing cases, that frequently, when the medical man sees considerable ground for hope, they will, in the strongest terms, condemn all attempts for his recovery, as useless and cruel, since they imagine, by these supposed vain attempts, his torments are increased, and their duration prolonged. To the frequency with which this idea is adopted, may be attributed the death of numbers; for it seldom happens, when this notion is entertained, that the strongest remonstrances of the physician can induce the least exertion on the part of the attendants, except, indeed, during the time he is present; for immediately after his departure all exertion ceases. Such conduct cannot find a sufficient excuse in misapplied tenderness, since the consequence resulting from so culpable an omission, may be the death of one who otherwise might have been saved; for in all the long catalogue of diseases to which we are subject, there are none in which symptoms of so alarming an appearance are to be found, and where so great a possibility of recovery may exist, as in putrid, nervous, and bilious fevers. Instances of recovery from these diseases have been so really wonderful, that so long as the patient breathes, his attendants

should not devote themselves to despair, but should persist in their endeavors with unabated assiduity.

It is a circumstance that must have occurred often to every medical man, that having left a patient in one or the other of these fevers, with the most earnest entreaties to his attendants to supply him regularly with medicines, and almost constantly with drink and nourishment, he is told, at his next visit, that they have not *been able* to procure the swallowing of a *drop of either*; when, perhaps, if the physician himself should make the trial, he would experience very little difficulty in getting the patient to swallow a considerable quantity.

To ascertain the cause of this difference of success, in the different attempts of the nurse and the physician, and to point out the proper course to be adopted in such cases, will now be attempted:

In the advanced periods of these fevers, the brain and the whole nervous system are in so deranged a state, that a slight stimulus seldom excites the corresponding ideas which it produced in health. When, therefore, a patient is in this state, merely emptying a spoonful of liquor into the mouth, is not sufficient to excite those muscles into action, by which the act of swallowing is performed. The liquor, therefore, remains in the mouth, until it escapes at the corners of the lips; or else, from a drop insinuating itself into the windpipe, the whole quantity, from the violence and suddenness of the irritation, is thrown forcibly out at the mouth and nostrils.

Appearances, in either of these cases, seem, at first thought, to warrant the conclusion, which is usually drawn from them, *that the patient has totally lost the power of swallowing*. But if the patient be so much aroused from his delirious or comatose state, as to be apprized of the *nature* and *intention* of the endeavors that are making, he will generally be found ready enough to assist himself. After rousing him, by gently shaking him, speaking to him, raising him in the bed, &c., a spoon filled with the liquor that is intended to be given him, should be put into his mouth, moving it about against the tongue, lips, and sides of the mouth, until he has swallowed the few drops that have fallen from the spoon. It now appearing that the muscles serving for deglutition (swallowing) are capable of performing their office, the whole quantity is to be pour-

ed into the mouth, and to be followed by as much more as may be thought necessary ; since, after having been thus roused into action, it will be some little time before the muscles relapse into their previous state of insensibility.

It is believed that, by careful attention to these rules, the sufferings of the sick, in many instances, would be greatly mitigated, and that many lives might be saved.

II. The neglect of attendants to give sick people medicines, drinks, and diet, at *the time* and in *the manner* in which they are prescribed. Nurses too often neglect also to change the body and bed linen of the sick. They keep them too hot or too cold, or they ventilate the room too little or too much.

III. Nurses, by their ignorance, frequently assist diseases in destroying life.

IV. Nurses, attendants, and night-watchers render curable diseases mortal, by forbidding the use or defrauding the sick of those drinks or aliments that are prescribed for them. This vice is the parent of greater evils than either negligence or ignorance. It has been frequently noticed, that drinks, frequently of a spirituous nature, are very often drank by nurses, and the stupidity or intoxication which is insensibly produced in them, leads them to treat sick people with carelessness, nay, even cruelty, and thus a mortal result is the consequence of a simple disease.

V. Nurses often desist from giving medicines to the sick, in the most critical stages of diseases, from despair of their doing any good, or from the fear of producing unnecessary pain, in what they suppose to be the last moments of patients' lives.

Of the visitors of sick people, who contribute to render curable diseases fatal, we shall first mention physicians who are not sent for, and who obtrude their visits as friends. It will be impossible for patients to avoid asking them questions, and it will be difficult for physicians to answer in such a manner as not to interfere with, or defeat the plans of cure of the regular medical attendant.

Visitors of another description from the neighborhood, or circle of consanguinity, help to render simple diseases mortal, by their loud or long conversations ; by their tales of sickness and death from similar diseases ; by urging the patient, prematurely, or without delicacy, to settle his affairs ; by sapping the confidence of

sick people in their physicians; by advising heterogeneous consultations; by dissuading patients from the use of painful or disagreeable remedies, or by persuading them to make use of such as are pleasant, but feeble.

DIRECTIONS RESPECTING THE DIET OF THE SICK IN GENERAL,
AND MORE ESPECIALLY OF THOSE LABORING UNDER ORGANIC OR CHRONIC DISEASES.

The Patient is allowed:—

Baked, roasted, or boiled beef; mutton, deer, rabbits, hares, squirrels, and such like domesticated or wild quadrupeds.

Wild and domestic fowls; turkeys, doves, pigeons, &c.

Fresh fish, having scales; and codfish, nearly free from salt; frogs, fried, stewed, or boiled, in plain soup.

A very little good fresh butter; the different preparations of milk; fresh eggs, raw or soft boiled, or eggs in soups, (except in cases of diarrhea;) meat soups, broths, and jellies. These soups and liquids should always be made plain, with a little salt and pepper, but no other seasoning or spices.

All kinds of bread and biscuits, (except bread made with the addition of unusual substances.) It should never be eaten warm, nor on the day of its baking, but should be at least twenty-four hours old; and it is preferable if it be dried and toasted.

Puddings, dumplings, plain fried wheaten cakes; Indian rice, oat meal, and such like plain pastry. Care should be taken that they be not too heavy and fat, nor too much spiced.

Plain cakes may be used in small quantity.

Food prepared in gruel form, with or without milk, and with flour or meal, as Indian, oat, barley, rice, and the like; arrowroot, tapioca, sago, salep, &c.

Wholesome vegetables of all kinds, and in small quantities, as potatoes, turnips, carrots, cabbages, cauliflowers, or any green herbs, boiled or crude, which are usually served at table.

Fresh, boiled, roasted, or dried fruits, provided they be perfectly ripe, and used in very small quantities. The most wholesome are

prunes, apples, peaches, strawberries, raspberries, mulberries, and such like sweet berries, grapes, &c., (except in cases of diarrhea.)

For beverage at breakfast and supper, we recommend fresh milk, or boiled fresh whey; egg tea; decoctions made of fresh or roasted ground barley, acorns, malt, oats, Indian corn, &c.; sage, avensroot, sarsaparilla, cocoa; pure plain chocolate; weak black tea, &c. At all other times of the day, and at dinner, pure cold water is the best and most wholesome beverage. It may or may not be sweetened with sugar, currant or any other jelly. Toast-water is wholesome and nourishing.

Wines, spirits, or other fermented liquids, and the many kinds of family root-beer, should never be taken, unless they are of prime quality, and, even then, they should be used with great caution, and upon professional consultation.

N. B. — Every article of food or drink which disagrees with the patient, should be avoided. In relation to all articles to which the patient is so accustomed, that it is difficult for him to abstain from their use, as well as with respect to many influences which he cannot avoid, he should confer with his physician. In the physician's absence, he should consult his friends, his reason, and his feelings, and be very careful lest he should fall into corrupt habits, and under the influence of perverted propensities.

The Patient is forbidden to use, and must guard against : —

All descriptions of flesh of animals not fully grown, as veal, lamb, chickens, &c.

Smoked, preserved, salted, high seasoned, and fat meats.

Pork, geese, ducks, turtles, and terrapins, &c.

All blood, and food prepared with blood or animal fat; all kinds of sausages, or meats and soups highly seasoned, sauces, &c.

Fish, not having scales, as catfish, eels, &c.; all kinds of shellfish, as lobsters, crabs, clams, oysters, &c.; and soups and pies prepared from them.

All kinds of pastry and cakes, except those mentioned above.

All kinds of nuts, almonds, kernels of peaches, or other similar fruits, are very injurious.

The use of too great a quantity of sugar, confectionary, and all sorts of drugs, spices, aromatics, seeds, &c.

The use of all kinds of liquors and spirits, cordials and other drinks, cold or warm, prepared with spirituous liquors or spices, is very hurtful, and should only be used in accordance with the prescriptions of a medical attendant.

All artificial and natural mineral waters, and other liquids, as mead, spruce beer, soda beer, soda water, cider, porter, ale, &c., are generally bad, and should be used with great precaution and judgment, and with consultation. Wines, also, except there exist a certainty that they are wholly the produce of the grape, free from adulteration, should be avoided; and, even in the use of pure wines, great care and discretion should be used, as before mentioned, and they should always be diluted with a little sugared water.

Coffee is injurious to the sick, even when they are recovering.

Vinegars of all kinds, and acids of all descriptions, should be avoided; hence fruits and vegetables, preserved in vinegar or brine, are very injurious.

The use of tobacco, by chewing or smoking, is very hurtful, and hinders the cure of diseases; while taking snuff, with temperance, may be highly beneficial.

The thousand nostrums of the day, and all drugs and medicines, even those so-called domestic remedies, (except those recommended in this volume,) be they either for external application, or to be used internally, and for whatever purpose intended, unless prescribed by some upright, honest, and skilful physician, of great experience, are strictly forbidden.

Blood-letting, by the lancet, leaches, cups, and dry cupping, blisters, and scarifications, seatons, issues, &c., are prohibited, without a special and imperative direction from a skilful physician.

All perfumery, particularly musk, and similar smelling substances; flowers and plants kept for their smell, hartshorn, camphor, and all aromatic waters and soaps, pomatum, oils, and like cosmetics, must be avoided.

In all diseases, especially those which are internal, the use of stays and corsets, tight lacing, bandages, suspenders, &c., impede the cure, or render it extremely difficult.

The practice of rocking in rocking chairs, retards or prevents the cure of all diseases, but more especially those of the abdomen. Females suffer from this cause more than males.

An active life promotes, while a passive or sedentary life hinders, the cure of diseases. Labor which exercises the body, should be daily performed to such an extent as the strength will reasonably permit. All fatigue must be avoided. All excitements, undue exercises of the mind, and reading and writing should also be avoided.

HOW TO IMPROVE HEALTH.

First study to acquire composure of mind and body. Avoid agitation and hurry, especially just before and just after meals, and whilst the process of digestion is going on.

To this end, govern thy temper; endeavor to look at the bright side of things; repress, as much as possible, the unruly passions; discard envy, hatred, and malice from thy heart; and lay thy head upon thy pillow in love with all mankind.

Let not thy wants outrun thy means. Whatever difficulties thou hast to encounter, be not perplexed, but only think what is right in the sight of Him who seeth all things, and knows thy thoughts and bear the result without repining.

An unquiet mind, and disturbed meals, physiology teaches 'make ill digestions;' and the contrary is the consequence of a tranquil spirit, easy conversation, pleasant prospects, welcome news, and a lively companion.

We advise *wives* not unnecessarily to entertain their husbands with domestic grievances, about children, servants, &c., nor to ask for money, nor produce unpaid bills, but at suitable and proper times, and never to propound unseasonable or provoking questions; and

We advise *husbands* to keep the cares and vexations of the world to themselves, but to be communicative of whatever is comfortable, and cheerful, and amusing.

**A FEW GENERAL RULES FOR THOSE WHO ARE INQUIRING THE
WAY TO HEALTH, OR ARE UNDER MEDICAL TREATMENT.**

Pure air, as stated in another place, is the first requisite to health. Air should be clear, dry, and elastic. It should equally surround us. It is highly improper to expose the person to a current of air, through a small opening in a door or window. The evening air should be avoided, but the morning atmosphere is salubrious. The apartments, more especially the bed-rooms, should be ventilated daily before sunset. During the hours of sleep, the windows should never be left open. Delicate persons, who sleep with associates, or are much in their company, by day or night, should choose from among those who are stronger than themselves, and they should see that such associates are sound, sweet, healthy, and *moral*. Purity of mind, cleanliness of body, sweetness in clothes, furniture, and houses, will contribute greatly to the preservation of health. We should take our meals regularly, and never disregard this rule. The quantity of food should correspond with the power of digestion. It is better that it should, in all cases, be light. Pickled, smoked, and highly seasoned food is unwholesome. Nothing conduces more to health than temperance in eating, drinking cold water, and taking due exercise. Persons who take much mental exercise, or who lead a sedentary life, should, on leaving the table, feel able to take a meal just as hearty as the one they have eaten; that is, they should be exceedingly temperate. Those who labor in the open air can indulge more, but still they should have an eye to temperance. We would recommend hearty breakfasts, moderate dinners, and spare suppers.

Water is the most wholesome of all drinks — quickening the appetite, and promoting digestion. Spirituous liquors are certain but slow poisons. They do not prevent the mischief arising from a surfeit; nor are they so effective in digestion as water. Fermented liquors — such as ale, beer, cider, *et sui generis* — are extremely hurtful to persons of delicate constitutions. Coffee and strong tea are also injurious. Very light suppers should be taken

by persons of weak habits, about two hours before going to bed. They should also be regular in their living, retire at nine, and rise in the summer at four or five, and in the winter at about six o'clock. A proper degree of exercise is also necessary to health. Walking in the open air, in good weather, is also conducive to the preservation of the human constitution.

Any part of the body may be strengthened by exercise. Thus the lungs may be invigorated by declamation, or walking up an easy ascent; the digestion and nerves, by riding; and the arms, limbs, back, and chest, by strong daily frictions, and easy manual labor. The studious should walk some distance before dinner, and before retiring to sleep. The head and hair ought to be well washed and strongly rubbed daily, and the beard should be frequently shaved. The feet should be kept clean and warm. Standing is the best position for studying. Never lean the stomach on a table or desk.

Hardiness will not be impaired, but improved, by wearing light clothing. Exercise should always be taken on an easy stomach, and never continued to weariness. Never drink when you are heated, or in a perspiration, as there is danger from cold. The constitution is generally strengthened by daily friction over the whole body, with a flesh brush. Ablutions before dressing—using a large sponge and a pail of water—will also be found conducive to health. Begin with the upper portion of the head, washing the whole body, and then dress with celerity. Cold bathing prevents a variety of diseases, promotes perspiration, aids the circulation of the blood, and wards off colds. Delicate persons should first pour water on their heads, and then walk immediately into the water. Jumping in, head-foremost, gives too great a shock to nature.

Costiveness is very injurious to health, and therefore should be promptly removed. To prevent its return, use a soft, cool, open diet; go to the privy, and make a daily effort, after breakfast, or at other regular hours.

Obstructed perspirations, (vulgarly called catching colds,) are great sources of disease. Gentle sweats should be resorted to on the least manifestation of their existence.

Female obstructions should be immediately removed, as delay

may cause a series of maladies, which, if not remedied, will surely terminate in severe suffering and certain death.

The passions affect the health much more than is generally supposed. Violent passions, such as grief, anger, hopeless love, despondency, and lascivious desires and habits, cause chronic diseases and consumption. No medicine can produce any benefit until the passions are allayed.

As the love of God is the surest preventive of all distresses of the mind, so will it, in a secondary manner, prevent those bodily disorders, which flow from the passions, and riot in the brain, when the Deity is not properly respected. Let the passions, then, be always controlled, and the peace consequently pervading the soul, will confer health on the body — thus having a twofold effect on him who was made in regard to spirituality but a little lower than the angels, yet, far superior to them in their attributes, affinities, and claims; he bearing in his corporeal form the real and perfect image of the Most High. The possession of the throne of grace and glory is not only freely offered to him, but he is called to a sublime election, to inherit that eternal kingdom, as a right, and in justice awarded to him by his Heavenly Father's love, provided, however, man's faculties and holy gifts be controlled in accordance with the divine precepts. Let him, then, who desires happiness and long life remember this.

CONTINUATION OF THE SAME SUBJECT, DESCRIBING CAUSES
AND EFFECTS, WITH PHYSIOLOGICAL OBSERVATIONS CALCULATED TO IMPLANT GOOD AND PREVENT EVIL.

Every one requires, to sustain life and promote the health of the body, such an amount of *pure* atmospheric air as the lungs, when expanded, can inhale; consequently, if by compression, by sitting or working in a bent position, or by tight lacing, or even by neglecting the laws of nature, in speaking, declamation, or singing, the capacity of the lungs be diminished, in that proportion will the health be impaired and life shortened. Therefore we need to learn the laws of breathing, as elsewhere explained, which should be followed at all times, both in our exercises and in repose. By

strict attention and practice of its rules, as exemplified in the following sketches, we soon shall be guided aright, and enjoy the blessings attendant thereupon.

Hoarseness, in speaking, reading, declamation, singing, &c., is generally produced by the emission of breath from the efforts only of the *throat* and *chest*, (or *lungs*,) and often causes inflammation and bronchitis, which is one of the prolific sources of consumption. In speaking and breathing, in manual exercises and in resting, the appropriate dorsal muscles and those of the abdomen should be put in motion and exercise. Observance of these directions will tend to prevent, as well as to cure, diseases of the throat, and the ills contracted by bad practices, as dyspepsia, liver and lung complaints, &c. One of the great secrets of reading, speaking, declaiming, singing, and working, without injury to the voice, and without exhaustion of strength, and with salutary effects to our health, consists in the proper management of breathing; not that there should be any thing mechanical in it, but every thing should be the result of perfect freedom and natural action.

Position of the Body. The position, when standing, should be erect, and balanced on the heel of the foot upon which you stand. Then banish all care and anxiety of mind, and attend only to what you are doing. Let the forehead be perfectly smooth; the lungs entirely quiescent. In your bodily exertions, if they be mechanical, and in breathing and speaking, make every effort from the dorsal and abdominal region. The efforts to produce sounds, to declaim, sing, and work, and in breathing, must always be made only from the lower muscles below the ribs. Children also, and animals, naturally act properly in this particular; but man becomes perverted during his primary education. Children, in an unperverted state, obey the laws of breathing, and hence produce sounds naturally. They cry and halloo all day and all night, without becoming hoarse or exhausted, while often the parents have lost this power, and suffer in consequence of violating or forgetting the laws of nature. It would not be too late a remedy for them to retrace their steps and act in accordance with nature.

Those who examine the structure of the body, see the necessity of standing upright on the left foot, with the right foot a few inches from the left. The right foot will naturally fall into this position

when it is raised up. The heel of the right foot should point towards the hollow of the left; the shoulders should be thrown back so that the chest may protrude; breathe deep, with the full exercise of the dorsal and abdominal muscles, so that the air we inhale and exhale may have free access and recess to and from the air cells of the lungs. In regard to carriage, the upper part of the body should always be kept quiescent, and the mind should be concentrated on these exercises until the efforts and actions become voluntary. To speak and read naturally, that is, by the exercise of every muscle intended to be used in these exercises; to sing and work by the natural exercise of the various powers, contribute very much to the development of nature and the preservation and promotion of health, by restoring the peristaltic action of the system, aiding the secretion of the liver, and invigorating the pulmonary apparatus for the reception and purification of the blood. Through this natural mode of breathing we may do something towards securing a sound body for a sound mind.

When shall we accustom ourselves to submit, on all occasions, even in the *most trivial* as well as the *most important* circumstances in life, to a *small present evil*, to obtain a greater distant good? Such a course would give decision, tone, and energy, to the mind, and sound health and strength, and long life, to the body, which, when thus disciplined, will often obtain a real victory from a seeming defeat; honor from a repulse. The evils of a vitiated nature, and bad habits and desires would then be banished forever. Having acquired this invaluable habit of rational preference and just appreciation of the laws of nature, by actual practice, let us start for the *prize that endureth forever*.

A *good exercise*, to obtain muscular strength and acquire a natural habit, is to place the hands on the hips, with the thumbs on the small of the back, and the fingers on the abdominal muscles in front; grasp them lightly, i. e. try to press in the abdomen, and at the same time to burst off the hands by an internal effort in the use of the muscles; or, imagine you have a belt tied around you just above the hip bones, and make such an effort with the breath, and the assistance of the abdominal and dorsal muscles, as would be required to burst it off. Persevere in this practice and you will succeed.

To expand the chest, strike the palms of the hands together, in front; then strike the backs of them behind, turning the thumbs outward; do this with a united action of the whole body and mind, the centre of the exercise being the small of the back; be in earnest, but husband your breath and strength; breathe often and act perfectly free, easy, independent, and natural. Let the individual impress on his mind the absolute necessity, for awhile, of keeping his shoulders thrown back, so as to make the breast as round and prominent as possible. He surely will feel, after a few days or weeks at farthest, very uncomfortable while sitting, standing, or laboring in a bent position.

In breathing, or any other mechanical action of the body, the difference between expulsion and explosion of breath, is, that the latter calls into use, principally, the chest or lungs; that is, the effort is made too much *on* or *above* the pit of the stomach; the former requires the combined action of the muscles *below* the midriff, (the belly.) The one is favorable to health and strength; the other is deleterious, generally to both. Many have injured their constitutions by this unnatural process; and others have lost their health, and some their lives. Beware of it! In our exercises in breathing, speaking, declamation, singing, working, &c., there should be no rising of the shoulders, nor heaving of the bosom. Both tend to injure the health. Beware of using the lungs. Let them act as they are acted upon by the lower muscles.

When we sit at ease and at rest, our breathing is slow and regular; and the more we work, speak, or sing, the more frequently must we inhale fresh air; because the expenditure is greater at such times; hence the necessity of breathing with the full exercise of the dorsal and abdominal muscles. Many persons fall victims to this neglect; and little is early education calculated to aid us in breathing naturally; the result of errors, in this respect, is exceedingly bad habits, inducing impediments, diseases, and death. O, when shall we be wise, and understand these things! How hard it is to learn, even by experience!

Labor or exercise, and the action of the *will*, the *voice*, the *mind*, the *tongue*, and the *heart* ought to be reciprocal. The *former*, when not connected with the others, invariably makes mechanical workmen, readers, or speakers, at the expense of health and natural

perfection, and most generally those who disregard these things, suffer much; while, if labor and the exercise of the limbs are joined with that of the other faculties, a contrary result is produced, and happiness and long life are promoted. The one is the result of the action of the HEAD,—*a stubborn, ill-directed head*,—and the other of the HEART, and is the spontaneous effusion of the whole combined action of body and mind, and of well-governed thoughts and affections. The former spreads a veil before the mind; the latter takes it away. The first is unnatural, while the latter is suggested by the laws of life. Is it not so? Judge ye.

Nature knows a great deal more than art; listen to her teachings and her verdict. Yet when nature becomes vitiated, then, by the aid of art and experience, retrace your way, as nature will never fail to indicate her wishes, and will, with certainty, furnish the ability to attain your object, which ought to be, happiness, health, and long life. In view of these truths, we may well exclaim with the Apostle, ‘How great a matter a little fire kindleth!’ The tongue, when moved by nature, is full of power, for *weal* or for *woe*, according to the state of the heart that impels it to action. What is there that cannot be talked *up* or talked *down* by it? It is full of blessing or cursing, love or hatred; and O! how it can sting the soul, when it has been dipped in the gall and wormwood of hell! and how lift it to heaven, when fired with celestial love! On the other hand, if art alone makes it, then it will be but an *artificial puppet*, or a *panorama*, without *life* or *merit*.

IMPORTANT CONSIDERATIONS ON HEALTH AND COMFORT.

Why is it, that pulmonary diseases are so frightfully on the increase? Our country is more healthy than it formerly was; yet the *succeeding* settlers suffer vastly more with consumption and dyspepsia than did the *pioneers*. Our unnatural mode of living and dressing has produced the mournful change. The fashions of the day, the lusts of the flesh, intemperance in drinking and eating, and in our daily exercises, bad education, and the crowning sin of tight lacing, are driving their thousands to a premature grave.

There is no doubt that the seeds of a large number of diseases

are sown in childhood and youth, and especially in our progress in obtaining what is called an EDUCATION. The bad habits of breathing and our bad positions, in and out of school, and our unhealthy mode of living, contribute very essentially to the promotion of various diseases, — particularly dyspepsia, liver and lung complaints, headaches, rheumatisms, nervous affections, &c. Hence, we cannot be too watchful against sitting in a crooked position, and breathing improperly, nor too cautious about eating, drinking, sleep, clothing, &c., and in subduing the violence of the passions. Let us leave no stone unturned to perform what is our duty and fulfil our destiny, both physically and mentally.

Let us enumerate some of the causes of diseases, especially dyspepsia, bronchitis, &c. Many persons do not chew their food like a man, but swallow it whole, like a boa-constrictor. They neither take the trouble to dissect, nor the time to masticate; and many swill down their food. It is not wonderful they lose their teeth, for they rarely use them; their digestion is deranged, for they cram into their stomachs all sorts of stuff, without distinction, as hogs and dogs do. The saliva is expended on their carpets and floors, instead of being swallowed as one of the most essential fluids to be intermingled with their food, and to help digestion. They load their stomachs as a truckman loads his cart, — as full as it will hold, and as fast as they can pitch it in with a scoop-shovel, — and then they drive off and complain that their loads are too heavy.

Again, many individuals, of both sexes, often complain of a very unpleasant sensation at the pit of the stomach. Some call it a 'death-like feeling;' others speak of it as if 'the bottom had fallen out.' One of its principal causes is a want of the proper action of the breathing apparatus. The abdominal and dorsal muscles become relaxed, by wrong positions, tight lacing, and want of appropriate exercise and food. Hence the contents of the stomach remain crude, inactive, and undigested; the fluids have no power to impart their virtues; and even the digestive organs fall by their own weight, and the diaphragm, and the whole system, consequently act in an unhealthful manner. The remedy is — a return to the laws of life and being, as here exhibited.

Diseases of the throat are connected particularly with those parts of the body which are exercised in breathing, and as the influence of

breathing acts upon the understanding, or reasoning faculties of the mind, thinking and breathing are inseparably connected together, as are feeling and acting. From this we infer the predominance of thought in the exercise of the voice, or in any other kind of action. If this doctrine be true, then, zeal without knowledge tends directly to such perversions of mind and body, as to induce not only diseases of the throat, bronchitis, &c., but even pulmonary diseases, dyspepsia, nervous complaints, &c.; in a word, to a general overthrow of the laws of health and life. If we *will* to be free from such inconveniences, we must retrace our steps to truth and nature, for they will guide the obedient in the right way.

Colds and *coughs* often ensue from bad breathing, and from the indulgence in perverted habits, regardless of the laws of nature and of life. Hence, when in this state of violation, we are subject to similar diseases, particularly on any sudden exposure to a cold atmosphere, by which the pores of the skin (which is an exhalent surface) become constrained and obstructed. These obstructions are removed by restoring to the skin (which is the safety-valve of the system) its usual offices. When one has thus taken cold, the mucous membrane of the lungs and air-passages (which are also exhalent) emit a new fluid, to compensate for the interruption in the office of the surface of the body; and, as this new secretion consists of humors which can be of no further use to the system, it excites a muscular effort, called cough, by which it is detached from the surface of this inner skin, and expectorated.

To breathe from the abdominal and dorsal muscles, warm bathing, friction, light vegetable emetics, &c., are very useful and essential in restoring the laws of nature. When these diseases become obstinate, we should have recourse to the certain efficacy of the French Philanthropic Remedy, or to the medicines recommended in this work. (See the *Index*.)

Be it remembered, then, that the *preventives* and *curatives* are to be found only in the laws of nature and life, which are advocated in the medical prescriptions recommended in these pages. There are three modes of operating upon disease: first, through the nervous system, by a direct effort of the mind, as faith, perseverance in the given remedy, resignation, patience, cheerfulness, &c.; secondly, by diet, medicines, &c., for it is necessary oftentimes

to take medicine, as herein recommended, though a very little will suffice, if properly taken; and, thirdly, by frequent bathing and friction, and such applications or exercises as experience has proved beneficial, and as are recommended in this *Medical Instructor*.

Whatever restores the system to order, acts medicinally, whether it be the elements of heaven and earth, or of the mind, temperance, or exercise.

Invalids will find the principles and practice, set forth in this philanthropic work, of great service and sure comfort to them, if they possess the strength, and have the resolution to adopt them with *cheerfulness, faith, and perseverance*. The desponding and the incredulous, also, will surely derive aid by *attempting* to do something; for the mind, by a determination of *the will*, can be brought to act upon the nervous system in such a way as to start the flow of the blood on its career of health and strength, and, before they are aware, they will be ready to mount up, as with the wings of an eagle, to the long-wished object. Health will soon be theirs, with the prospect of happiness and long life. Let them try it, and they will see. *Persevere*.

TIGHT LACING.

The practice of tight lacing originated in one of the basest passions of the human heart, and is as dishonorable as it is criminal. It is as much at variance with all true ideas of beauty of form, as it is with the laws of health and life. It is much more to be dreaded than the hooks, with which the wretched inhabitants of Hindostan pierce their flesh, and suspend themselves and swing in the air — the victims of a cruel superstition. The suffering and death produced in this way, are not to be compared with the awful consequences of this *worse* than heathen abomination. The poor sufferers by thousands die a slow and miserable death, worn out by anxiety and oppression, fainting, palpitations, suffocated breathing, quick and interrupted pulse, hysteria, fits, horrors, &c. If intemperance has slain its thousands, tight lacing has slain its tens of thousands.

A well developed and naturally proportioned chest possesses a great breadth and space for the lungs, with the short or lower ribs thrown outwardly, affording ample room for the free action of all the organs, particularly those most important to sustain life. Such a model would live to a good old age; and no one can enjoy good health while the thorax (chest) is habitually compressed.

Tight lacing, and its concomitant, unnatural breathing, diminish the capacity and strength of the lungs for receiving the air necessary to arterialize or purify the blood, and they prevent the proper action of the diaphragm. Look at the alarming condition of the chest and stomach when compressed by tight lacing — a practice which has hurried its millions to a premature grave, besides entailing upon their offspring an accumulation of evils too dreadful to contemplate. Yet, on inquiry, says one, ‘I do not lace too tight.’ But we rejoin: If you lace *at all*, you most certainly do, and such indulgence will sooner or later cause you to experience the dreadful consequences. Observe your short ribs, from the lower end of the breast bone; they are already unnaturally cramped inwardly towards the spine, from the use of stays, corsets, and lacing; so that the liver, stomach, and other digestive organs in that vicinity, are pressed into such a small compass that their functions are greatly interrupted, and all their vessels, bones, and viscera, are more or less distorted and enfeebled. As the skin is the safety-valve of the system, our clothing should never be so tight as to prevent the air coming between it and the body. If the evils of wearing stays and corsets, and of tight-lacing and tight-dressing would only stop with the *guilty*, one consolation would still be left us. But even this is denied to us; there is not even one drop of joy to be cast into our cup of bitterness; the draught is one of unmingled gall; the human form divine is sadly deformed; the fountain of innumerable evils and diseases is opened up by this abominable practice, and thousands of human beings are yearly coming into life, cursed from head to foot, from body to mind, with the awful effects of this infernal passion, which originated in the basest of all passions — carnal lust. Oh! who can measure the accumulating woe, which this accursed custom has inflicted, and is entailing on the human race. Think, however, of this palpable truth: Our dominant customs and passions are

the plagues of wise men and virtuous women, on the one hand; and on the other, the idols of knaves, fornicators, and fools.

Blessed be they who are connected with the *beau idéal* of a natural male or female human figure — the dress of which is in accordance with the principles of physiology and the laws of life, for without conformity to them no one can expect to enjoy health, happiness, and long life. Doubly blessed will those be, who are instrumental in promoting the long-wished reform. Look at a *modern belle*, or a *boarding-school Miss*, remodelled by stays, corsets, tight lacing, &c. Here is as gross a perversion of nature, and as great a destitution of grace as the eyes of man ever beheld. If any girl thinks to become more acceptable to the other sex by such a habit, the writer would say that his experience and observation are by no means small, and yet he *never* heard a *gentleman* — a free, sensible gentleman, who approved of this odious practice. Be assured that the practice is baneful to health, destructive to intellect, subversive of morals, and *suicidal* in its effects.

Probably the lungs suffer more from this evil, than any other part of the body, being cooped up in a small cavity. Hence, to return to the laws of nature, tight lacing, injudicious compression, &c., should be forever abolished. Let us endeavor to enlarge the chest side-wise; let us practice the elevation of our elbows to a horizontal plane, nearly level with the shoulders, and commence gently tapping the breast between the shoulders, the ends of the fingers of both hands being nearly together, and then, during the exercise, gradually strike back from the sternum (breast bone) towards each shoulder, drawing the hands farther and farther apart, till the ends of the fingers reach the arm-pits, and even out on the arm. Try it, persevere in it, and you will see and know.

There is no doubt that tight lacing, bad positions, &c., will cause round or humped shoulders, and rickets, (which is rarely if ever natural,) yet the habits which occasion this deformity are *very* often contracted in infancy and childhood. For instance, the incautious mother or nurse, not understanding the principles of physiology, lays an infant on a pillow of feathers, instead of a good mattress, or straw bed, *without* pillows, thus elevating the head far too much above the body; and this practice is continued in after life, very much to the detriment of health, and beauty of form. If

necessary, raise the head-posts of the bed two or three inches, instead of using high pillows. Children are also held in the arms in a bent posture, and boys and girls are taught, for the sake of fashion, things which are subversive of the laws of nature, and detrimental to health.

In a passive or active state — standing or sitting — much of the health and comfort we enjoy depends upon the state of our muscles. Beware of too much stiffness, and too much laxity; be natural and easy; avoid leaning either backward or forward, to the right or to the left. Many young people have caused a profection of the shoulders, and indeed spinal affections, and rickets, by lifting, and improper positions in working, &c., as well as by wrong positions in standing, sitting, and lying.

Beware of every thing that is not natural. From our structure may be easily shown the importance of throwing the shoulders back, and concentrating our efforts upon the dorsal muscles in the small of the back, where is our **STRONG** point, if we make the proper effort, or our **WEAK** one, if we act unnaturally. Keep the muscles always in action, except when lying down; ‘gird up the loins of the mind,’ whenever you have any thing to do, and all the muscles of the body combine their energy. Then you may labor to your heart’s content, and not injure yourself. Remember there is only *one right way* of doing any thing.

We are often asked for a sample or a description of a natural waist, and a healthy and beautiful human form. To this question we refer the inquirer to nature itself, divested of every corruption. Look at the accurate outlines of our hardy pioneers — male and female, or of peasant women, or of a female Indian, when not corrupted by a lascivious or intemperate life. To the unperverted eye, there is much in them of real harmony and beauty. Why is it that self-styled civilized society has become so enamored with the unnatural, and why are we so fond of departing from truth? This is the crying sin of the age, and the cause of many of the evils under which we are suffering. We violate the laws of life and health, and then wonder we should be so much afflicted. The truth is, we depart from the *Order of Heaven*, and thereby throw ourselves beyond its *Preserving Power*, and subject ourselves to the abject slavery of our corrupted *will*; that is, we disobey the

dictates of the laws of nature and reason; and, doing so, God cannot meet us in *mercy*, but in judgment; as the whole creation is arranged on the principle of cause and effect. Many people seem to think that God can do any thing; whereas he can do nothing that is contrary to his *Divine Order*. If then we would receive his protection, we must conform to his requirements; for the terms are, obey and live, or disobey and die. If we put our hands into the fire, we must expect to be burned; if we have been brought up, or if we dress or act, contrary to the laws of physiology, we must suffer for it. O, that we were wise, and understood those things belonging to our temporal as well as spiritual salvation!

In aiming at a compliance with the rules and principles of nature here laid down, great care should always be taken never to become enslaved to thoughts alone, or to mechanical actions; but naturally yield to *feeling* when feeling is to *predominate*. Let us then, as much as possible, act with the freedom and gracefulness of nature, *externally*, and *internally*; let us be free and rational human beings, combining nature and reason, in a TRUE MAN. From my soul I abhor all affectation. 'The *letter killeth*; the *spirit giveth LIFE*.' Be, then, *naturally*, rather than *mechanically correct*. The perfection of man, as a living being, consists in the proper employment of all the principles of his nature, which correspond with every essential organ of the human body. The perfection of his deportment and actions consists in infusing all the powers and faculties of the human soul into the body. Then shall we possess the true knowledge of real life, which is to be learned only from an unsullied nature and from the uncorrupted human heart—the fountain and depository of *truth*.

PROPERTIES OF AIR — MEANS OF PURIFYING CONTAGION.

Air is a colorless, transparent, invisible, elastic, compressible, and heavy fluid, which surrounds the earth. It supports animal life, pervades all animate and inanimate matter, and coalesces with a variety of substances. It contains water, combines with salts, and may be saturated with putrid exhalations. Every square foot of our bodies sustains a quantity of air equal to two thousand six

hundred and sixty pounds; and the difference of pressure which we sustain, at different times, is very great. When all foreign ingredients are separated from the air, it still remains a compound fluid, consisting of three different species: oxygen, (pure air;) azote, (nephitic, or impure air;) and carbonic acid, (fixed air.) In one hundred parts of atmospheric air, there are seventy-two of azote, twenty-seven of oxygen; and one of carbonic acid.

Oxygen is respirable, supports life, gives the red color to the blood, and promotes combustion. A candle will burn longer in it, and with greater heat, and a more brilliant flame, than in common air. Animals live in it six or seven times as long as they do in common atmospheric air. All acids have it for their basis. It is exhaled from vegetables when exposed to the sun.

Azote is irrespirable, destroys animal life, extinguishes fire, and greatly promotes the growth of vegetables. A candle will not burn in it. It arises from every change which atmospheric air undergoes in combustion, putrefaction, and respiration. It accumulates in apartments filled with people, or containing articles newly painted with oil colors, or in which fragrant flowers are kept, without having access to fresh air. All such places are unhealthy.

Carbonic Acid is unfit for respiration, animals cannot live in it, nor does it support vegetation. It extinguishes fire, and has a suffocative power. It arises from fermentation of vegetable matter. It exists in combination with chalk, limestone, and alkalies. It is one ingredient in mineral waters, which, when taken, give energy to the stomach. Fermented liquors and liquids contain a portion of it, and receive from it a pungency which is agreeable to the palate. It has occasioned suffocation on opening tight cellars where a large quantity of wine, cider, beer, ale, porter, &c., had been suffered to ferment.

Hydrogen, or inflammable air, is not a constituent part of the atmosphere. It does not maintain combustion, but takes fire when in contact with common air, by the application of a body already heated. Combined with oxygen, it forms water. It destroys animal life, by producing convulsions. It is generated in mines, cemeteries, stagnant waters, and swamps, and in all places in which vegetable or animal substances are putrefying. It has caused sudden death, on opening deep pits, descending deep wells, and similar confined places.

Carbonic acid is heavier than oxygen or azote, and the last two are heavier than common air; hydrogen is the lightest of all.

The mass of the atmosphere is corrupted by the respiration of man and animals, by the dissolution and putrefaction of substances, and it would at length become unfit for its original design, if nature had not provided for its restoration, through the process of vegetation, the changes of the seasons, &c.

Most plants correct bad air, when they are exposed to the light of the sun, by exhaling oxygen; while the same plants will corrupt the air during the night, or in the shade, by exhaling impure air. One property of plants is, to retain in themselves, through the night, or when they are deprived of light, the vast amount of oxygen which is continually created and produced within them; and there supervenes an active, powerful fermentation, and the exhalations of azote and carbonic gases are thus promoted, and escape. It is evident, then, that light, and the influence of the sun, are powerful absorbents of oxygen. The cold of winter interrupts the growth of plants, and, also, effectually stops the progress of putrefaction.

Warm air relaxes and oppresses the nerves, and quickens the circulation; but cold air renders the body more compact, increases the appetite, and strengthens the powers of digestion. Damp air relaxes and debilitates the constitution, occasions a tardiness in the circulation, impedes perspiration, and depresses both body and mind. Damp places are unhealthy in cold weather, but more so in warm. Moisture impairs the energy, and heat increases the evil, by opening the pores, through which the moisture penetrates the body. Dry and cold air promotes serenity, both of body and mind. Dry and hot air enervates the body. Sudden transitions from cold air to hot, or from hot to cold, are injurious, especially the latter. Exchange of bad air, for that which is healthy, is safe at all times.

Among the different winds, (which are strong commotions of air,) the north is comparatively the most wholesome throughout the United States. It purifies the atmosphere, renders the air dry and serene, and imparts vigor, activity, and a lively color to the body. The south wind relaxes and weakens. Too dry weather is more healthy than that which is too moist. Of the four seasons, autumn is the most unhealthy. Vegetation is then declining, and the air is

filled with corrupted particles. If the temperature of the air correspond with the natural changes of the seasons, we may expect health; if the contrary be the case, we may expect disease. All strong-scented bodies, of whatever nature, render the air impure, and are often injurious to delicate constitutions. The local condition of the air depends, not only on the exhalations of the soil, but also on the different vapors blended with it, by the wind, from adjoining places. A dry and sandy town, healthy of itself, may be rendered very unhealthy, from the vicinity of marshes and stagnant waters. The air of every climate, cold, temperate, or hot, may be healthy, provided it be pure and clear, and occasionally agitated by the winds; but a gross atmosphere, loaded with animal and vegetable exhalations, is deleterious. A country producing good water, generally has salubrious air; and as the best water is tasteless, so the best air is without smell.

It is of the utmost consequence that air should be pure in dwelling houses, and this cannot be expected where cleanliness is not observed. Rooms, and especially bed-rooms, should be well aired, by opening the windows daily, in fair weather. A free current of air should pass through sleeping-rooms every day, even in the winter. If the weather be good, the windows should be opened early in the morning, and be shut at sunset, or when the room is properly aired, or when there is more danger to be apprehended from the external air than the internal. It involves no small hazard to leave windows open during the night in the summer time; perspiration may be checked, and disease ensue. In houses which are surrounded with trees and plants, it will be proper to shut the windows at sunset; and if the weather be hazy, they should be shut before sunset, and not opened before sunrise. It is unhealthy to sleep in a room where there are green fruits, provisions, or goods of any kind; they all render the air impure. Unelean linen taints the air, and should never be suffered to remain in a sleeping-room. Cleanliness is a Christian virtue, and no person can be amiable without it.

Every room is filled with three different strata of air: first, the lowest and heaviest, is called carbonic acid gas; second, the middle, is the lightest kind of atmospheric air; and, third, the uppermost, is inflammable, and is the lightest and most impure of the three,

in consequence of respiration. In lofty apartments, this uppermost stratum is not inspired, the second being higher than the height of a man, and is the most wholesome. The burning of oil and candles corrupts the air, and the vapor of charcoal is very unhealthy, especially in close apartments, producing stupor and death. Plants and flowers may be placed in rooms exposed to the sun, but they ought to be removed at sunset. Large trees, with a thick foliage, should not be planted near windows. They obstruct the light and fresh air, and thus tend to make the rooms damp, and their exhalations in the night are unhealthy. Trees planted eight or nine yards from the house are useful, as they do not obstruct the light and air, but afford a cooling shade in summer, emitting salubrious exhalations during the day. Feather beds have a tendency to corrupt the air, and should not be used in warm weather; if used at all, they ought to be well aired every day. We must avoid sudden transitions from hot to cold air, and endeavor to accommodate our dress to the temperature of the air, and not to the follies of fashion.

Acid fumigations have always succeeded in disinfecting the air, preventing contagion, and arresting its progress. They have checked infectious fevers, of the most alarming character; and as they purify the impregnated atmosphere of all pestilential effluvia, they are also a powerful and sure antidote to diseases. These acid vapors were first introduced by Guyton Morocau, of France, in 1773; and since that period the utility of these fumigations has been tested. The use of them was directed every where in the kingdom, and the inventor was rewarded by the government. Since then, this method has been adopted all over Europe, and followed with the happiest results.

Muriatic acid vapors have effectually purified, and will always disinfect, even the largest hospitals, prisons, alms-houses, factories, barracks, fortresses, castles, populous mansions, merchant vessels, ships of war, and such like. Previous to its adoption, the inmates of such places were falling victims, by hundreds, to whatever happened to be the predominant pestilence—the yellow fever, the prevailing easterly and southern miasma, the putrefied and corrupted effluvia of marshes and rivers, or of dead bodies; the malignant typhus and spotted fevers, the small-pox, the Asiatic cholera,

and every contagious disease. Now, adhering strictly to this providential invention of the muriatic acid vapors, and to this salutary method of purification, mankind, and the whole animal race, are preserved from this source of diseases and death.

Directions for using the Acid Vapors to purify the Air.

The processes to correct bad air, for destroying contagious miasma, and for guarding the body against its impression, are founded on the same principles; but the choice of agents, the doses, and the manipulations ought to vary with circumstances and depend upon the object to be attained. Large fumigations in open vessels, are indispensable to purify uninhabited places, or those evacuated only for a short time, such as the rooms of lazarettoes, infirmaries, hospital wards, prisons, ships, stables, and places in which it is contemplated to effect a complete purification in a few hours, and where the intensity and duration of the fumigations need not be restrained by any consideration, and where more is to be apprehended by doing too little than too much.

Where the intention is merely to support the salubrity of the air, in the chamber of a sick person, or to quicken the vital energy by a slight stimulant, or to destroy the fetid smell of dejections, or to secure attendants against all deleterious effects, these results may be produced by opening two or three times every day a permanent apparatus, or a disinfecting flagon, if the apartment is not large.

The materials necessary for the production of the oxygenated acid gas, are, common salt, the black oxyde of manganese, pulverized and passed through a hair sieve, and sulphuric acid.

The proportions for their respective saturation, and, consequently, for the greatest production of gas, are — of common salt, 5 parts by weight; oxyde of manganese, 1 part; sulphuric acid, 4 parts.

To determine the quantity necessary to be used, take, for example, a room 19 by 40 feet; for such room would be necessary — of salt, 10 oz.; manganese, 2 oz.; sulphuric acid, 8 oz.

The salt and manganese being mixed without trituration, are to be put into a vessel of glass or hard pottery. The vessel being

placed in the middle of the room, the acid should be poured on all at one time, in a smooth, uninterrupted stream, and the operator should withdraw to avoid any inconvenience from the ascending vapor.

After this, the doors and windows should be kept shut for seven or eight hours, when the external air may be admitted. The apartment may now be entered without the least inconvenience.

The manner of fumigating extensively, by means of common muriatic acid, without the manganese, is the same; the proportion of the ingredients being the same as above. Their quantities are to be determined by the extent of the place to be disinfected.

In the apartments of the sick, the fumigations ought to be sufficiently strong to purify the air, without being so powerful as to incommode them or their assistants. A very advantageous method of equally diffusing the salutary gas, without the least inconvenience to the assistants, consists in carrying the vessel containing the salt simply, or the salt and manganese, and pouring on it a few drops of the sulphuric acid, to be repeated only when the vapors begin to cease. An assistant holds in one hand a kind of shelf, on which is placed the cup, and in the other the bottle of acid, and thus at will moderates or augments the effects intended. Similar fumigations are also made with the nitric acid.

Of all these different gases, that of the oxygenated muriatic acid is the most prompt and powerful antiseptic. The old fumigations, with aromatic and other substances, as woods, herbs, tar, resins, &c., possess no power to correct the infection of putrid air, and they only seemed to do so by weakening the perception of its smell. All this was worse than doing nothing, because it lessened the sense of danger, while, in reality, it existed in full force.

These acid vapors neutralize and radically destroy atmospheric contagion; a decomposition of the infectious air ensues, and forms new compounds.

A PHYSIOLOGIC DESCRIPTION OF THE IMPRESSIONS LEFT UPON THE COUNTENANCE AND DEMEANOR WHENEVER ANY OF THE MOST PROMINENT AFFECTIONS AND PASSIONS ARE ROUSED INTO ACTION.

The affections are derived from the existence of fundamental animal powers, and intellectual faculties. The former are common to both man and animals, as *anger, fear, jealousy, envy, &c.*, while *adoration, repentance, admiration, shame, &c.*, pertain to man alone, as an intellectual being. Physicians and moralists must study the doctrine of the affections, on account of their influence on the vital functions, and on man's actions in society. The same may be said in regard to the passions. Passions, however, are not the effects of fundamental powers, neither of the intellectual faculties, but an inordinate activity of the affections.

The following are a few delineaments and manifestations of some of the affections and passions, which leave a marked impression upon the countenance—being the result of experience, and of physiological inquiry:

Tranquillity, &c., appear by the open and composed countenance, and a general repose of the whole body. The mouth is nearly closed; the eyebrows are a little arched; the forehead is smooth; the eyes pass with an easy motion from one object to another, dwelling but a short time on any; there is an appearance of happiness, bordering on cheerfulness; a desire to please and to be pleased; when the mouth opens a little—gayety, good humor, &c.

Joy, Delight, &c. Either of these affections produces a pleasing elation of mind, on an *actual or assured attainment of good*, or a *deliverance from evil*. When *moderate*, it lights up the countenance with smiles, and throws a sunshine of delectation over the whole frame; when *sudden, and violent*, it is manifested by clapping the hands, exultation and weeping, raising the eyes to heaven, and perhaps suffusing them with tears. It gives such a spring to the body as to induce attempts to mount up, as if it could fly; and when it is *extreme*, produces transports, rapture, and ecstasy; the voice often rises to very high, exhilarating pitches; the countenance

assumes a wildness of look ; the gestures border on folly, madness, and sorrow ; hence the expression, '*frantic with joy.*' Joy, mirth, &c., produce rousing, exciting, lively actions.

Mirth, Laughter, &c. When delight arises from ludicrous or fugitive amusements, in which others share with us, it is called *mirth*, and causes *laughter*, or *merriment*. It opens the mouth horizontally, shrivels the nose, raises the cheeks high, lessens the apertures of the eyes, and fills them with tears.

Ecstasy, Rapture, Transport, &c., express an extraordinary elevation of the spirits, and an excessive tension of mind. They represent the individual to be out of his mind, — carried away beyond himself. *Ecstasy* benumbs the faculties, takes away the power of speech, and sometimes of thought. It is generally occasioned by sudden and unexpected events ; but *Rapture* often invigorates the powers and calls them into action. The *former* is common to all persons of ardent feelings, especially young females, children, and the illiterate ; the *latter* is common to persons of superior minds, and is exhibited upon the occurrence of circumstances of peculiar importance.

Love gives a soft serenity to the countenance, a languishing appearance to the eyes, a sweetness to the voice, and a tenderness to the whole frame ; the forehead is smooth and enlarged ; eyebrows arched ; mouth a little open ; when entreating, it clasps the hands, with intermingled fingers, to the breast ; the eyes are languishing and partly shut, as if doting on the beloved object ; the countenance assumes the eager and wistful look of desire, but there is mixed with it an air of satisfaction and repose ; the accents are soft and winning ; the voice persuasive, flattering, pathetic, various, musical, and rapturous, as if under the influence of joy ; when declaring his or her love to the object of affection, the right hand is open, and pressed forcibly on the breast ; the lover makes approaches with the greatest delicacy, with trembling, hesitancy, and confusion ; if successful, the countenance is lighted up with smiles ; if unsuccessful, an air of anxiety and melancholy is assumed. To the above may be added a description of this affection, given by a well-meaning youth to a certain lady, who requested him to tell what 't is *to love*. 'It is,' said he, 'to be made of *phantasy* ; all made of *passion*, and all made of *wishes* ; all adoration, duty, and

obedience; all humbleness, all patience and impatience; all purity, all trial, all observance.'

Pity, Compassion, &c., imply benevolence to the afflicted, and are a mixture of love for an object which suffers, whether *human* or *animal*, and of grief that we are unable to *remove* those sufferings. They are exhibited in a compassionate tenderness of voice, and an expression of pain in the countenance; the features are drawn together; the eyebrows are drawn down; the mouth is open, and there is a gentle raising and falling of the hands and eyes, as if mourning over the unhappy object.

Hope is a mixture of faith and desire, agitating the mind, and anticipating its enjoyments; it always affords pleasure, which is not always the case with *wish* or *desire*, as it may produce or be accompanied with pain and anxiety. Hope brightens the countenance, and opens the mouth, producing half a smile; arches the eyebrows; gives the eyes an eager and wistful look; spreads the arms, with the hands open, ready to receive the object of its wishes, towards which it leans a little; the voice is somewhat plaintive, and the manner inclining to eagerness, but indicating doubt and anxiety; the breath is drawn inward more forcibly than usual, in order to express our desires more strongly, and our earnest expectation of receiving the object of them.

Grief and *Remorse* are closely allied to sorrow, or a painful remembrance of criminal actions and pursuits. These affections cast down the countenance, and cloud it with anxiety; the head hangs down, and is shaken with regret; the eyes are raised as if to look up, and suddenly cast down again with sighs; the right hand sometimes beats the heart or head, and the whole body writhes, as if in self-aversion, or as if the individual could not control himself. The voice has a harshness, as in hatred, and inclines to a low and reproachful tone. These affections also cause the sufferer to weep often and stamp violently; and he is hurried to and fro, becomes distracted, or faints. In a violent paroxysm, he grovels on the bed, the ground, or any where else; tears his clothes, hair, or flesh; screams; sometimes torpid, sullen silence, resembling total apathy, is produced.

Sorrow and Sadness. In sorrow, when moderate, the countenance is dejected; the eyes are cast down; the arms hang lax;

sometimes they are a little raised, suddenly to fall again; the hands open; the fingers spread; the voice is plaintive, and frequently interrupted with sighs. But sorrow, when immoderate, distorts the countenance, as if in agony; raises the voice to the loudest complainings, and sometimes even to cries and shrieks. The patient wrings the hands, beats the head and breast, tears the hair, and throws himself on the ground. Like some other passions, in excess, sorrow borders on frenzy.

Surprise, Wonder, Amazement, &c. An uncommon object produces wonder; if it appears suddenly, it begets surprise, which, continued, produces amazement; and if the object of wonder comes gently to the mind, and attracts the attention by its beauty and grandeur, it excites admiration, which is a mixture of approbation and wonder. Wonder or amazement opens the eyes and makes them appear very prominent. Sometimes it raises them to the skies, but more frequently fixes them upon the object, if it be present, with a fearful look. The mouth is open and the hands are held up nearly in the attitude of *fear*; and if they hold any thing, they drop it immediately and unconsciously. The voice is at first low, but emphatical; every word is pronounced slowly and with energy, though the first effect of this passion often stops all utterance. When, by the discovery of something excellent in the object of wonder, the emotion may be called *admiration*, the eyes are raised, the hands lifted up, and clasped together, and the voice elevated with expressions of rapture.

Fear, Caution, &c. Fear is a powerful emotion, excited by the expectation of some evil, or the apprehension of impending danger. It expresses less of apprehension than dread, and dread expresses less than terror or fright; fear excites us to provide for our security on the approach of evil; fear sometimes settles into deep anxiety, or solicitude; it may be filial in the good, or slavish in the wicked. Its external appearance is peculiar. It participates much also in the impressions of *terror* and *fright*.

Terror or *Fright*, when violent or sudden, opens the mouth very wide, shortens the nose, draws down the eyebrows, gives the countenance an air of wildness, covers it with deadly paleness, draws back the elbows parallel with the sides, lifts up the open hands, with the fingers spread to the height of the breast, at some dis-

tance before it, so as to shield it from the dreadful object. One foot is drawn back behind the other, so that the body seems shrinking from the danger, and putting itself in a posture for flight. The heart beats violently, the breath is quick and short, and the whole body is thrown into a general tremor. The voice is weak and trembling, the sentences short, and the meaning confused and incoherent. Imminent danger produces violent shrieks, without any articulate sounds; sometimes confuses the thoughts and produces faintness, which is sometimes followed by death.

Horror is an excessive degree of fear, or a painful emotion which makes a person tremble. It is generally accompanied by fear, hatred, or disgust. The recital of a bloody deed fills one with horror; there are the horrors of war, and the horrors of famine, horrible places, and horrible dreams. The ascension seems to be as follows: the fearful and dreadful, (affecting the mind more than the body,) the frightful, the tremendous, terrible, and horrible. The fearful wave; the dreadful day; frightful convulsions; tremendous storms; terrific glare of the eyes; a horrid murder.

Despair is a powerful passion, and when operating upon the mind of a condemned criminal, or upon one who has lost all hope of salvation, it bends the eyebrows downward, clouds the forehead, rolls the eyes around fretfully; the eyeballs are red and inflamed, like those of a rabid dog; it opens the mouth horizontally; causes biting of the lips; widens the nostrils, and causes gnashings of the teeth; the head is pressed down upon the breast; the heart is too hard to permit tears to flow; the arms are sometimes bent at the elbows; the fists are clenched hard; the veins and muscles are swollen; the skin is livid; the whole body is strained and violently agitated; while groans of inward torture are more frequently uttered than words. If any words are spoken, they are few, and expressed with a sullen, eager bitterness; the tones of the voice are often loud and furious, and sometimes in the same pitch for a considerable time. This state of human nature is too horrible, too frightful, to look at or dwell upon, and almost improper for representation; for if death cannot be counterfeited without too much shocking humanity, despair, which exhibits a state ten thousand times more terrible than death, ought to be viewed with a kind of reverence to the great Author of nature, who seems sometimes to

permit this agony of mind, perhaps as a warning to others to avoid that wickedness which produces it. It can hardly be over-acted. It is an awful foretaste of the torments of hell.

Devotion and *Veneration*, to parents, teachers, superiors, or persons of eminent virtue and attainments, are humble and respectful acknowledgments of their excellence, and our own inferiority. The head and body are inclined a little forward, and the hand, with the palm downwards, is just raised to meet the inclination of the body, and then allowed to fall again with apparent timidity and diffidence; the eye is sometimes lifted up, and then immediately cast downward, as if unworthy to behold the object before it; the eyebrows are drawn down in the most respectful manner; the features, and the whole body and limbs, are all composed to profound gravity, one portion continuing without much change. When veneration rises to adoration of the Almighty Creator and Redeemer, it is too sacred to be imitated, and seems to demand that humble annihilation of *ourselves* which must ever be the consequence of a just sense of the Divine Majesty, and our own unworthiness. This feeling is always accompanied with more or less of awe, according to the object, place, &c. *Respect* is a less degree of veneration, and is nearly allied to *modesty*.

Attention, *Listening*, &c., to an esteemed or superior character, has nearly the same aspect as *inquiry*, and requires silence. The eyes are often cast upon the ground, sometimes they are fixed upon the face of the speaker, but not too pertly or familiarly; when looking at objects at a distance, and listening to sounds, its manifestations are different. *Inquiry* into some difficult subject fixes the body in nearly one position: the head is somewhat stooping, they eyes are fixed intently, and the eyebrows contracted.

Admiration is a mixed affection, consisting of wonder, mingled with pleasing emotions, as veneration, love, esteem, &c.; it takes away the familiar gesture and expression of simple love; it is a compound passion, excited by something novel, rare, great, or excellent, in persons or in their works. Thus we view the solar system with admiration. Admiration assumes a respectful look and attitude; the eyes are wide open, and now and then raised towards heaven; the mouth is open; the hands are lifted up; the tone of voice is rapturous; the subject of this affection speaks copiously

and in hyperboles. Admiration looks at a thing attentively, and with appreciation; the admirer suspends his thoughts, not from the vacancy, but from the fulness of his mind; he is riveted to an object, which temporarily absorbs his faculties. Nothing but what is good and great excites admiration, and none but cultivated minds are very susceptible of it. An ignorant person cannot admire, because he does not appreciate the value of the thing. The form and use must be seen to excite admiration.

Astonishment, &c., implies confusion, arising from surprise, &c., at an extraordinary or unexpected event. Astonishment may be awakened by events which are unexpected and unaccountable. Thus we are astonished to find a friend at our house, when we suppose he was hundreds of miles distant; or to hear that a person has travelled a road, or crossed a stream that we thought impassable.

Hatred, *Aversion*, &c. When by frequent reflections on a disagreeable object, our disapprobation of it is attended with a strong disinclination of mind towards it, it is called *hatred*; and when accompanied with a painful sensation upon the apprehension of its presence and approach, and there follows an inclination to avoid it, it is called *aversion*. Extreme hatred is called abhorrence, or detestation. Hatred or aversion, expressed to or of any person or thing that is odious, draws back the body, to avoid the hated object; the hands, at the same time, are thrown out and spread, as if to keep it off; the face is turned away from that side at which the hands are thrown out; the eyes look angry and are cast obliquely or askint, the same way the hands are directed; the eyebrows are contracted; the upper lip is disdainfully drawn up; the teeth are set; the pitch of the voice is loud, surly, chiding, languid, and vehement; the sentences are short and abrupt.

Anger, *Rage*, *Fury*, &c., are passions which imply excitement or violent action. When hatred, or displeasure rises high, on a sudden, on account of injury received, and perturbation of mind is the consequence, it is called *anger*; and, rising to a very high degree, and extinguishing humanity, it becomes *rage* and *fury*. Anger always renders the muscles protuberant; hence an angry mind and protuberant muscles are considered as cause and effect. Violent anger or rage expresses itself with rapidity, noise,

harshness, trepidation, and sometimes with interruption and hesitation, as if unable to utter itself with sufficient force. It wrinkles and clouds the brow, enlarges and heaves the nostrils; every vein swells; the muscles are strained, the subject nods or shakes the head; the neck is stretched out; the fists are clenched; the breathing is hard; the breast heaves; the teeth are seen gnashing; the face is bloated, red, pale, or black; the eyes red, staring, rolling, and sparkling, with the eyebrows drawn down over them; he stamps with the foot, and gives a violent agitation to the whole body; the voice assumes the highest pitch it can command, consistently with force and loudness, though sometimes, to express anger with uncommon energy, the voice assumes a low and forcible tone.

Reproach, &c. Reproach is settled anger, or hatred, chastising the object of dislike, by casting in its teeth the concealed misconduct or imperfection. The brow is then contracted, the lips turned up with scorn, the head is shaken, the voice is low, as if in abhorrence, and the whole body is expressive of aversion.

Revenge is a propensity and an endeavor to injure the offender; it is dictated by malice, and is attended with triumph and exultation, when the injury is inflicted or accomplished. It exposes itself like malice or spite, but more openly, loudly, and triumphantly; sets the jaws and grates the teeth; sends blasting flashes from the eyes, and draws the corners of the mouth towards the ears; it clenches both fists, and holds the elbow in a straining manner; the tone of voice and the expression are similar to those of anger, but the pitch of voice is not so high or loud.

Scorn, Contempt, &c. Sneering is ironical approbation; with a voice and countenance of mirth somewhat exaggerated, we cast the severest censure; it is hypocritical mirth and fictitious good humor; it differs from the *real*, by the sly, arch, satirical tones of voice, look, and gesture, which accompany it; the nose is sometimes turned up, to manifest contempt, disdain, &c.

Simple Laughter. Raillery signifies bantering, or a prompting to the use of jesting language, good-humored pleasantry, or slight satire, satirical merriment, wit, irony, and burlesque. It is very difficult to mark the precise boundaries of the different passions, as some of them are so slightly touched, and often melt into each

other; but because we cannot present a perfect delineation of every shade of sound and passion, is no reason why we should not approximate it.

Weeping is the expression or manifestation of sorrow, grief, anguish, or joy, by outcries, shedding tears, lamentation, wailing, &c. We may weep at each other's woe, or weep tears of joy. *Crying* is an audible expression, accompanied or not accompanied with tears; but weeping always indicates the shedding of tears. Although weeping is a physical infirmity, yet when tears are called forth, especially by the sorrows of others, it indicates a tenderness of heart of which *no man* should be destitute.

Simple Bodily Pain. Pain may be bodily, mental, or complex, and is either simple or acute. Bodily pain is an uneasy sensation in the body, from that which is slight to extreme torture. It may proceed from pressure, tension, separation of parts by violence, or derangement of the functions, &c. Mental pain is uneasiness of mind, disquietude, anxiety, solicitude for the future, grief or sorrow for the past, &c. Thus, we suffer pain when we fear or expect evil, and we feel pain at the loss of friends or property. Pain produces a pressure or straining of a part or the whole of the muscular or nervous system.

Acute Pain, bodily or mental, signifies a high degree of pain, which may appropriately be called *agony*, or *anguish*. Agony is a severe and permanent pain; anguish an overwhelming pain.

A Pang is a sharp pain, and generally of short continuance. The pangs of conscience frequently trouble the person who is not hardened in heart or in guilt. The pangs of disappointed love are among the severest to be borne.

REMARKS ON NATURE.

Nature is the production of the will of the Omnipotent God, and how its laws and effects are displayed! Nature is harmonious in the combination of matter, as well as in its dissolution, and the process is carried on with the strictest economy through the ages of time. What a sublime thought! and what a lesson to moral beings for whom it was created! Nothing is produced in vain;

nothing is consumed without a cause. The destruction of forms and figures is but a careful decomposition, a metamorphosis of the old substances into seeming new ones, while the former principle yet exists in them. All nature is united by indissoluble ties; each atom exists by the influence and cause of another, and none can exist *per se*. Thus nature is a circular chain of indefinite links, mysterious to mortals in regard to individuality, and none can tell where lie the first or last of them, the beginning or the end. Nature is given to us as our surest guide; she teaches the rule of just economy, and notwithstanding man is but a speck of the whole of her great system, yet he is its only bitter enemy, the one who attempts to break its laws, and to subvert his own existence. If the human race should possess only the instinct of nature and a mortal spirit of life created accordingly, all would be well with man; he might then, like the brutes, enjoy happiness and be a stranger to sorrow. But it is not so. We are a superior and noble class of beings. Our existence is of a combined nature. We are possessed of an ethereal, immortal soul, endowed with divine attributes, memory, intellect, and will, which act in harmony with the corporeal sensitive faculties. We ought to understand their laws, and respect them, and they must be followed, lest a breach of them should pervert the course of nature and destroy our happiness.

Man should cultivate an acquaintance with the laws of the great system of nature, and with his own constitution; he ought to choose the good and reject the evil, according to the dictates of reason, ever observing nature's example, but never abusing her treasures. Men seldom go far from right while they follow the laws of their nature in regard to health. A deviation from these laws, though trifling, may be attended with danger, involving the risk of life. If man should keep himself in rational obedience to them, he would be perfect. If he fly, unaccompanied by both natures, to the extreme of a self-spiritual will, or if he yield to the impulse of the sensual law, he will be equally wrong in both. The young are apt to be prodigal of nature's bounties, and where their morals are neglected, they will dash headlong into vice, and thus their health becomes impaired, and their lives are shortened. Many owe their broken constitutions and diseases to the examples of their parents, guardians, and teachers, tracing the causes of

these maladies to improper quantities and qualities of aliment consumed, or to the early indulgence of vitiated appetites. Men have not observed the laws of nature, but have followed their own blind impulses, and, especially in populous towns, have degenerated in strength, energy of mind, and will, to resist the noxious agencies of concupiscence and the mighty powers of the senses. The progressive cultivation of the mind, with the refinement of habits and manners is ever accompanied with a proportionate increase of luxury, thus forming a contrast with nature, which is contented with comparatively little. In proportion as fashion and luxury increase in a community, the number and variety of diseases will increase also; and the plainer and more simple the people live, especially in diet, regimen, and course of life, the nearer they approach to a state of nature, and the less affected they will be by disease.

Every change of wild custom will produce new diseases, and will of course require a change of medical treatment. Intemperance, debauchery, and idleness; sleeping in confined rooms; uncleanness; stagnated, foul air; damp clothing; transitions from hot to cold air; the uncontrollable passions of the mind — licentiousness, anger, love, hatred, &c. — tend to disease. Temperance and proper exercise; plain and wholesome food, periodically taken; cleanliness, pure air, mirthfulness, and morality, conduce to health and to its preservation. Temperance in all things, and a well digested method of exercise of body and mind, are two most skilful physicians and should be daily consulted. Intemperance disorders the whole animal economy and brings lethargy to the mind. The slave to appetite is worse than a brute; he is a self-murderer, and will ever be a disgrace to human nature. The epicure and the drunkard are seldom reclaimed until their money or their constitution fails. Nature delights in plain, simple food, and in springs of wholesome water. Every animal but man follows her dictates. He riots at large, and ransacks the world with the whole of his power, in quest of luxuries, which too often minister to his own destruction.

REMARKS ON LONG LIFE.

If the various functions and the several motions, of the combined human nature, spiritual and material, are performed harmoniously, and with ease, without interruption, then man enjoys health and happiness; otherwise he is diseased and unhappy. Inspecting the human machine, the springs of life therein, their object, order, and laws, and the dangers to which man is exposed, it is surprising that he should remain in health so long, and the wonder still increases when we reflect how often he escapes the fatal evils prepared by his own hand. But parental nature — the mysterious organ of a Supreme destiny — often repairs the injuries in a manner unknown to us. To be indifferent, and unconcerned, reposing in security upon the mistaken notion of God's preordination in regard to his precepts and the laws given to us to reject or obey, at our option; to draw the inference that if the majesty of heaven has from eternity willed us to die at an appointed time, we certainly shall do so, even while using the very means appointed by His law to prolong life; and that if He has willed the contrary, we shall live, though we rush headlong into the very path of destruction, and neglect and trample on those very means for our subsistence; is both unscriptural, absurd, and blasphemous. Diseases are almost always the consequences of the moral, or rather immoral conduct of man, in deviating from a line prescribed by his Maker. He would be, on submitting wholly to *destiny and fate*, regardless of all divine, natural, and domestic laws, a moral and physical self-murderer, sanctioning his own condemnation and dying by his own hand.

The powers of life may be compared, though imperfectly, to the oil in a lamp. In time they become exhausted. They may be supported, or diminished. When exhausted, death invariably closes the drama. To die of mere old age is compared to the extinction of the light when the oil is all consumed; and death from disease, to the blowing out of the light, or to say the least, when the lamp is carelessly trimmed and becomes extinguished, though the oil is not yet consumed and might have burned longer. There

are laws in nature, by which man may arrive at maturity, at the summit of health and vigor, and insure a long life. There are also laws by which his powers of life are lessened, and finally exhausted. There are 'bounds which he cannot pass.'

To extend the common limits of life, man must return to the primitive manners and customs, which history informs us he practised, and which were the immediate causes of ancient hardness and longevity. The people then enjoyed an uninterrupted state of health, and they had little need to attend to it, as the seeds of disease were but little scattered in their nature. Their forefathers did not plant the germs of disease, nor corrupt nature's laws. Their living was vegetable, simple, and not injurious. They cheerfully submitted and lived according to the new laws of nature, and the provident decrees impressed on the minds of our first parents when expelled from Eden's garden. But as soon as man deviated from them, in that proportion his transgressions increased; so mankind have degenerated and brought also upon their children the penalties and effects of a broken law — diseases and untimely death. We have deserted from their path and from their simple mode of life. The acquirements of mental culture sacrifice too much of our bodily welfare. We no longer consult what nature requires with respect to the rules of life, &c., but the fashions and customs of the day, and our own disordered and corrupted inclinations, thus rendering ourselves, at the expense of health and life, the slaves of our passions and sensualities.

The desire of long life is inherent in our nature, and the possibility of prolonging it was never doubted by the orientals. The following are a few of the conditions which favor the attainment of a long existence.

1st. A descent from ancestors who lived to a great age, and a certain well-combined bodily and mental disposition to longevity.

2d. A gradual growth of the faculties, both of mind and body. Too early an exertion of either of their powers is destructive. The path of nature should be followed. Avoid as of dangerous tendency, every thing which hastens to evolutions of the natural powers, and all exertions of strength disproportionate to the ability of the individual. The age of man bears a certain proportion to the growth of his various powers. Nature designed that man

should live longer than most of the lower animals; he of course needs a longer time to develop and mature his faculties, both of mind and body. Nature feels and resents every outrage on her treasures, and seldom fails to punish the transgressor with lingering disease or an early dissolution.

3d. Inuring ourselves to the habits of supporting and resisting the various impressions of external agents. Man is capable of undergoing the vicissitudes of the air, the weather, and the climate, and can digest almost any article of food, when his duty or employment renders it necessary, if his stomach has not been wantonly indulged, without attention to time and regularity. But he who has been brought up tenderly, or who has been previously accustomed to a hardy mode of life, and is seized with a whim of bestowing too much attention on his health, will suffer from slight causes; and the smallest change in nature, in his regimen, or in the elements, will cause derangements and disease.

4th. Moderate exercise, both of body and mind. This adds to the powers of life, and will greatly promote the object in question. Equanimity, or calmness and resignation, and a state of mind which is not disturbed by other objects, or overcome by its own exertions, are conducive to long life. An overwhelmed mind is fatal to the body; deep thoughts and abstruse applications exhaust the powers of life and bring premature old age.

5th. A steady and equal progress through life. He who neither suffers changes, nor is corroded by melancholy or grief, whose drama of life is always even and methodical, and unchecked by too sudden vicissitudes, may expect a long enjoyment of a happy life. Disappointments and sorrows destroy digestion and relax the system. Fear and anger derange the animal functions and may produce immediate death. All the passions, even those of the senses, the pleasures, and love, if carried to excess, bring on formidable diseases.

6th. Temperance in eating and drinking. A regular diet, and a steady manner of living, will bring man to an uncommon longevity. Every one should study his own constitution, and regulate his mode of living accordingly. He should make his own experience and establish his guide in what he finds most suitable to his health. An unintermitted state of healthy digestion favors the attainment of

advanced age, and complaints of frequent indigestion are the surest symptoms of approaching dissolution. Temperance in eating, and wholesome food, will insure us a sound state of digestion. Great errors are often committed in regard to both the quantity and quality of food. The epicureal life and the appetite's indulgences are outrageous to our mental and physical health. To eat slowly and moderate, and for the only object of nourishing nature, will insure a long life. The sudden expansion of the stomach is injurious; hence, he who eats slowly, is satisfied with a proper quantity, and he who devours his food too quickly, without proper mastication, will experience a disagreeable sense of weight and pressure, deranging the digestive organs, and preventing nutrition. Plurality of dishes cannot be recommended; yet, at all events, eat first of that dish which is most wholesome and most agreeable to nature. This is an important rule, which prevents the overloading of the stomach. Food should always be taken with relish and at proper intervals — early in the morning, and at noon, but never at a very late hour at night. The simplest food is the most salubrious, and every person ought to attend to the effects which the various aliments produce, and judge for himself in their choice. Animal food, when too freely used, tends to produce a putrescent state of the fluids; and vegetable food is acescent, and will correct the putrescent tendency of animal food. The proper portion is three-fourths of vegetable to one of animal food. By observing these proportions we may avoid those diseases arising from a too free use of either kind of food.

In regard to drink, nature will be satisfied if it be taken in small quantities. Water is preferable to any other beverage. A too free use of liquids, as water, coffee, tea, &c., is injurious, as it distends the stomach, which soon becomes deranged, and experiences a sense of weight, fluctuation, &c. Man, then, should direct himself with judgment and prudence, and use them as necessity demands, in accordance to the changes of the season, state of the body, the weather, the nature of the food, and the amount of exercise taken.

Thus, by inuring ourselves to the unavoidable difficulties of life, by moderate exercise, both of body and mind, and by observing a steady and an equal progress, especially as it respects the mind, together with a strict adherence to temperance and method, we may

support the powers of life until an advanced age. But he who is like the troubled ocean of time, following the fashions and customs, regardless alike of a regular mode of life, and the rules of temperance, will reap the fruits of his own doings, be tormented by numerous diseases, and, in all probability, be cut down in the flower of youth.

REMARKS ON SLEEP AND WAKEFULNESS.

Sleep and wakefulness stand in nearly the same relation to each other as exercise and rest. They ought to be regulated according to age, constitution, mode of life, and other circumstances. Waking always presupposes a certain degree of activity. All the natural functions—digestion, the preparation of the chyle and blood, assimilation, secretion, and excretion—are then more vigorously performed, and would soon exhaust their powers, did not sleep restore to them their beneficial and indispensable supplies.

Sleep is, therefore, necessary to existence and health; and it is improper and fruitless to attempt to deprive ourselves, by an ill directed activity, of the requisite portion of this refreshment, for nature will maintain her rights, in spite of our efforts to subvert them. Both mind and body languish from excessive wakefulness.

To be sleepless beyond a proper time, wastes the vital spirits, disorganizes the nerves, and produces many uneasy sensations. In going to sleep, much time must elapse before our agitation is abated. The fluids become acrid, the flesh is consumed, and an inclination to vertigo arises, as also violent headache, anxiety, actions without connection or design, and without consistency. If we indulge much in sleep, the liabilities of very strong passions are not felt; while persons, who sleep too little, will contract an irritable, violent, and vindictive temper. Long continued wakefulness will change the temper and disposition of the most mild and gentle mind, and will soon effect a complete alteration of the features, occasion the most singular whims, and the strangest deviations in the power of imagination to conceive; and will gradually progress, until it sink the person into an absolute insanity.

Excess of sleep is not less prejudicial. The whole frame falls gradually into a complete state of torpor and inaction; the solids

become relaxed; the blood thickens, assumes a slow circulation, and has a tendency to rush to the brain; perspiration is impeded; the fluids are incrassated; the nerves become relaxed; the body assumes a clammy appearance, and can no longer be the medium of mental exertion; the memory is enfeebled; and the unhappy sleeper falls into a thoughtless, lethargic state, by which his sensibilities are almost destroyed.

Much injury is done by sleeping too long, especially in the morning. Indeed, excess in sleeping is detrimental to the muscular powers of every temperament — to the hypochondriac and the hysteric, to the nervous, the bilious, and the lymphatic. It is injurious especially to those of the phlegmatic temperament, whose fluids will thus soon be extensively corrupted; and to those of the sanguine temperament, who will thereby acquire a superabundance of blood. The melancholic, whose blood circulates slowly, will suffer inconveniences in their secretions and excretions by this indulgence; and we generally find that long sleepers are afflicted with costiveness and obstructions. Early rising, and timely going to bed, will render them healthy and vigorous.

The proper amount of sleep for youth and adults, and for the laboring classes, the merchant, the professional man, and the student, is settled at from six to seven hours. Yet, the differences in the individual constitution, and its wants, may admit a variation. Weakness of body requires more sleep, provided it be refreshing. When a man first awakes, if he be in a state of perfect health, and in a cheerful frame of mind, he finds himself refreshed and comfortable. This is the most certain evidence that he has slept sufficiently.

The natural wants of nature, however, ought not to be confounded with a blamable custom, for many habitually indulge in too much sleep. This destructive habit is often acquired in infancy. Children must not sleep in very soft and heating beds, nor be encouraged to lie too long; for, by an injudicious indulgence in this custom, they will be prevented from attaining a solid texture of body, and the foundation of many subsequent diseases will be laid. The rickets, so very common in the present age, are caused by this means, since the general relaxation of the body, and the tendency to profuse perspiration, is thus promoted in an extra-

ordinary degree. At the age of puberty, this effeminacy of the body, and the inclination to sleep, together with the luxuriant and pleasant sensation which a soft and warm feather bed affords in a waking state, are the first and most frequent causes of carnal dreams, of self-pollution, idleness, and vices which might be effectually prevented by early rising.

The custom of sleeping long, if continued to the state of manhood, becomes so habitual, as hardly, with a firm resolution and great struggles, to be relinquished. Those destitute of this moral firmness, instead of a good constitution and a long life, will acquire a phlegmatic, relaxed, and cold temperament, and they will be irresolute, languid, and incapable of energetic efforts. The mind, by degrees, becomes as indifferent towards every object, as the body is unfit for muscular exertion; and both, at last, will cease to exist. Hence, to listen to the voice of nature in this respect, rather than to our own sensualities, will contribute to our lasting happiness. Yet, beware, never to shorten repose by the many common, but violent, means of excitement, when the body is in want of rest.

To children, at a very early period of life, no limits of sleep can be prescribed; but, after the seventh year, some regulations become necessary to habituate them to a certain method. The just proportion of sleep can be ascertained only by their more or less lively temperaments; by their employments, exercises, and amusements through the day; and according to the more or less healthy state of their bodies. In pursuing this course, however, children must not be awakened from their sleep, which too often is done, in a hasty or violent manner. Such a practice is extremely pernicious.

In great inquietude of mind, and after the exercise of violent passions, sleep is most needed, as these agitate and exhaust the frame far more than the greatest bodily labor; hence, many persons never sleep so sound as when they are afflicted with grief and sorrow. A fretful and peevish temper, as well as a fit of the hypochondriasis, cannot be more effectually relieved than by a short sleep. Frequently, after a few minutes of sleep only, we awake refreshed, and can reflect on our difficulties with a calm mind, and again become reconciled to the vicissitudes of life. In such situations, though sleep cannot overpower the thoughts, yet, even a quiet

posture of the body, with the eyes closed, will greatly relieve our mind and system.

Any misfortune, even of the greatest magnitude, will be relieved or alleviated by sleep; while wakefulness would inevitably sink us under its pressure, if this beneficent balm of nature did not support us. Nevertheless, and frequently too, uneasiness of mind, by its continual stimulus on the censorium, prevents all sleep; hence, this is the cause of the unquiet repose, and sleepless nights, of those whose heads are filled with excessive cares or important schemes. As mental exertions exhaust our strength more than manual labor, literary men, who employ themselves in long and profound reflection, require more sleep than others. Though some persons, whose bodies and minds are equally indolent, have a greater inclination to sleep than the lively and laborious, yet it is not so beneficial to them, since they are destitute of the essential requisites to health, namely, activity and vigor.

The most healthy, and those who maintain the most regular lives, are frequently subject to an uneasy and very short sleep. They may also require less rest at one time than another. He who digests easily, stands less in need of sleep. After taking aliment difficult of digestion, nature herself invites to the enjoyment of rest and to sleep, in proportion to the time required for the concoction and assimilation of food. Excessive evacuations, of whatever kind, render additional sleep necessary. In winter and summer, we require somewhat more time for sleep than in spring and autumn, because the vital spirits are less exhausted in the latter seasons, and the mass of the blood and fluids circulates more uniformly than in the cold of winter or in the heat of summer, when it is either too much retarded or accelerated.

It is highly improper to sit up late in the long winter evenings, whether at the desk, in the study, or in the fashionable circle. It is much more hurtful than in the summer, because the want of sleep is greater. Those who wish to spend the winter in good health, and performing useful labor, should retire to bed at nine o'clock in the evening, and rise at five o'clock in the morning. A winter morning, indeed, is not very charming, but the evening is naturally still less so; and, there is no doubt, that we can perform every kind of work with more alacrity and success in the early

part of the day than at night, and our eyes would likewise be benefited by this regulation, after sleep has enabled them to undertake any task in the morning; but they are fatigued at night, after the exertions of a whole day.

Stimulus of any kind may interrupt sleep, or, at least, render it uneasy, and often occasions dreams, the cause of which is generally owing to irritation of the mind, in the stomach, or in the intestinal canal. The dreaming state is, as it were, a middle state between sleeping and waking. Dreams generally indicate some defect in the body, unless they give representations of what has originated in the occurrences of the preceding day.

An uneasy sleep is indicated by starting up or speaking, or by frequent changes of the posture in bed. Dreams are never a good symptom, and are frequently a forerunner, or the effect, of disease, and may be owing to the following causes:—

1. Emotions of the mind, and violent passions, always disorder the vital spirits. At one time they increase, at another diminish, and sometimes altogether check, their influence; the consequences of which extend to the whole circulation of the blood. Sorrows and cares produce similar effects. Hence, the nocturnal couch is a very improper place to prosecute moral researches, or to recollect what we have done, spoken, and thought during the day. To read interesting letters, or receive exciting news, late in the evening, usually occasions an unquiet sleep.

2. A bad state of digestion, and especially the use of hard, crude, or corrupted food, on account of the connection of the brain with the stomach.

3. A checked perspiration may occasion dreams and restlessness. They may also be produced when we have not covered and sheltered ourselves conformably to our constitution, to the climate, season, and weather. In this case a current of air is still more hurtful than intense cold.

4. An apartment or a bed to which we are not accustomed, may also occasion an uncomfortable sleep, as travellers frequently experience. It is therefore an essential part of a good and healthful education, to accustom children to sleep alternately upon different and harder or softer couches, in various parts of the house, of high-

er or lower temperature, which enables them to sleep comfortably in a simple but clean bed, in whatever place or situation they may be.

Debilitated persons injure themselves by sleeping during the day, and keeping awake the greater part of the night, in opposition to the order of nature. Day light is best adapted to active employments, and the gloom and stillness of the night to repose. The evening air, which in the country is vitiated by the exhalations of plants, and in the cities by the affluvia from unclean things, is very deleterious to a delicate constitution. The forced watchfulness of those who in the night apply themselves to mental pursuits, is exceedingly prejudicial. A couple of hours sleep before midnight is, according to old experience, more refreshing than double the quantity after that period.

The question, whether to sleep after dinner be advisable, must be decided by a variety of concurrent circumstances; such as custom, bodily constitution, age, climate, &c.

For a weak and slow state of digestion, after having eaten heartily of solid food, we may indulge ourselves in a short sleep, rather than after a meal consisting of such nourishment as by its nature is easily concocted. But debilitated people, and especially young people, should not sleep too much, though their weakness incline them to it; for the more they indulge in it, the greater will be their subsequent languor and relaxation.

Individuals of vigorous and quick digestion, may undertake gentle but not violent exercise, immediately after meals, if they have eaten food that is easily digestible, and which requires little assistance in the process but that of the stomach and its fluids. And even such persons, if they have made use of provisions difficult to be digested, ought to remain quiet after dinner, and may occasionally allow themselves half an hour's sleep in order to assist digestion.

To rest a little after dinner, is also useful to meagre and emaciated persons, to the aged, and people of an irascible disposition; to those who have spent the preceding night uneasily and sleepless, or have been otherwise fatigued; in order to restore regularity in the insensible perspiration. But in this case the body must be well covered, that it may not be exposed to cold. Such as are fond of sleeping at any time of the day, are usually more indolent and

heavy after it than before. Sleep after dinner ought never to exceed one hour; and it is also much better taken in a sitting posture than when lying horizontally; for in the latter case, we are more subject to fluctuations of the blood towards the head, and consequently to headache.

Much depends upon the manner of lying in bed, and on the posture to which we accustom ourselves. To lie on the back, with the arms over the head, prevents the uniform circulation of the blood, and is not unfrequently productive of serious consequences. It is equally pernicious to lie in a crooked posture, or with the breast very low and bent inwards; for the intestines are thereby compressed and obstructed in their motions, and the blood does not easily circulate downwards; whence arises its stagnation, also giddiness and apoplexy. Lying on the back is equally improper, and produces frightful dreams, nightmare, &c., together with many other complaints. The reverse posture is equally pernicious, as the stomach is thus violently oppressed, the respiration much impeded, and the whole circulation of the fluids in the chest and abdomen is checked, to the great injury of health.

The most proper posture, is on one side, with the body straight, and the limbs slightly bent, so that the body may lie easily and somewhat higher than the legs. If the head be laid high a sleep of moderate length will be more refreshing than a longer one would be if the head were laid low. To healthy people it is a matter of no consequence on which side they lie, and they may safely, in this respect, follow their own choice. Perhaps a good rule is, to lie on the right in the evening, and toward morning to turn to the left side. By lying on the right side in the evening, the food will more readily leave the stomach, and by lying on the left side in the morning the stomach will be better protected by the liver.

For supper we should eat light food only, and that sparingly, and never lie down till two or three hours afterwards. The mind ought to be kept quiet and cheerful, previous to going to rest; banish all gloomy thoughts and those which require reflection and exertion; avoid reading and studying just before bed-time.

Sleep without dreams, of whatever nature they may be, is more healthful than when attended with these fancies. Yet dreams of an agreeable kind often promote the free circulation of the blood,

the digestion of food, and a proper state of the function of perspiration. Unpleasant dreams excite anxiety, terror, grief, fear, and the like, and are of themselves aggravated symptoms of irregularity in the system, or of approaching or existing disorder.

REMARKS ON SLEEP, CONTINUED.

Sleep (*somnus*) is that state of the body in which the internal and external senses and voluntary motions are not exercised. The end and design of sleep are to renew, during the silence and darkness of the night, the vital energy which has been exhausted through the day, and to assist nutrition.

When the time of being awake has continued for sixteen or eighteen hours, we have a general feeling of fatigue and weakness, our motions become more difficult, our senses lose their activity, the mind becomes confused, receives sensations indistinctly, and governs muscular contraction with difficulty. We recognize, by these signs the necessity of *sleep*; we choose such a position as can be preserved with little effort; we seek obscurity and silence, and sink into the arms of oblivion.

The man who slumbers loses successively the use of the senses. The *sight* first ceases to act, by the closing of the eyelids; the *smell* becomes dormant only after the *taste*; the *hearing* after the *smell*; and the *touch* after the hearing. The muscles of the limbs, being relaxed, cease to act before those that support the head, and these before those of the spine. In proportion as these phenomena proceed the respiration becomes slower and more deep; the circulation diminishes; the blood proceeds in greater quantity to the head; animal heat sinks; the different secretions become less abundant. Man, although plunged in the sopor, has not, however, lost the feeling of his existence. He is conscious of most of the changes that happen in him, and which are not without their charms. Ideas, more or less incoherent, succeed each other in his mind; he ceases, finally, to be sensible of existence — he is *asleep*.

During sleep, the circulation and respiration are retarded, as well as the different secretions, and, in consequence, digestion becomes less rapid.

I know not the grounds upon which most authors assert that absorption alone acquires more energy during sleep. Since the nutritive functions continue in sleep, it is evident that the brain has ceased to act, only with regard to muscular contraction, and as a transmitting or receiving organ of intelligence through the usual senses; and that it continues to influence the muscles of respiration, of the heart, of the arteries, of the secretions, and of nutrition.

Sleep is *profound* when strong excitants are necessary to arrest it; it is *light* when it ceases easily.

Sleep is perfect, when it results from the suspension of the action of the relative organs of life, and from the diminution of the action of the nutritive functions; but it is not extraordinary for one or more of the relative organs of life to preserve their activity during sleep. This happens when one sleeps standing, &c.; it also frequently happens that one or more of the senses remains awake, and transmits the impressions which it receives to the brain; it is still more common for the brain to take cognizance of different internal sensations that are developed during sleep, as wants, desires, pain, &c. The understanding itself may be in exercise in man during sleep, either in an irregular and incoherent manner, as in most dreams, or in a regular manner, as is the case with some persons happily organized.

The turn which the ideas assume during sleep, and the nature of dreams, depend much on the state of the organs. If the stomach be overcharged with undigested food, or the respiration be difficult on account of position, or other causes, dreams are painful and fatiguing. If hunger be felt, the person dreams of eating agreeable food; if the venereal appetite be excited, the dreams are erotic, &c. The character of dreams is no less influenced by habitual occupations of the mind. The ambitious dream of success or disappointment; the poet makes verses; the lover sees his mistress, &c. It is because the judgment is sometimes correctly exercised in dreams, with regard to future events, that in times of ignorance the gift of divination was attributed to them.

Nothing is more curious in the study of sleep, than the history of sleep-walkers. Those individuals being profoundly asleep, rise, dress themselves, see, hear, speak, employ their hands with ease, perform certain exercises, write, compose, and then go to bed.

When they awake, they have no recollection of what has happened. What difference is there, then, between a sleep-walker, of this kind, and a man awake? A very evident difference. One is conscious of his existence, and the other is not. So it is with the effects of animal magnetism.

Many hypotheses have been offered on the proximate cause of sleep, as the depression of the laminæ of the cerebrum, the afflux of blood to the brain, &c. Sleep, which is the immediate effect of the laws of organization, cannot account for any thing of the kind. Its regular return is one of the circumstances which contributes most to the preservation of health; its suppression, even for a short time, is often attended with serious inconvenience, and in no case can it be carried beyond certain limits.

The ordinary duration of sleep is variable; generally, it is from six to eight hours. Fatigue of the muscular system, strong exertions of the mind, lively and multiplied sensations prolong it, as well as habits of idleness, the immoderate use of wine, and of too strong aliments. Infancy and youth have need of long repose. Riper age, more frugal of time, and tortured with cares, devotes to it but a small portion. Very old people present two opposite modifications,—either they are almost always slumbering, or their sleep is very light; but the reason of this latter is not to be found in the foresight they have of their approaching end.

By uninterrupted, peaceable sleep, restrained within proper limits, the powers are restored, and the organs recover their facility of action; for if sleep is troubled by disagreeable dreams, and painful impressions, or even prolonged beyond measure, very far from repairing, it exhausts the strength, fatigues the organs, and sometimes becomes the occasion of serious diseases, as idiocy and madness.

Of Somnium, or a State between Sleep and Wakefulness.

In this state persons perform acts of which they are unconscious. It includes all those states of the system in which persons, neither perfectly asleep nor entirely awake, walk, talk, sing, dream, &c. The same phenomena are observed in animal magnetism and in

peculiar diseases, affecting the nervous system, as catalepsy, coma, &c., which produce visions and acuteness of the senses, enchantment, charms, &c. This state of somnium may be divided into Symptomatic and Idiopathic.

Of the Symptomatic Somnium.

Somnium is called symptomatic when it is produced from the following causes, or is attended with the following circumstances :

1. Somnium, from indigestion, dyspepsia, and when, from too much food, or too feeble a condition of the stomach, there is a fermentation with acidity, eructations, and pain or uneasiness, followed by troublesome dreams.

2. Somnium from the night-mare, (*ab incubo*,) supposed to arise from some impediment to the free circulation of the blood through the heart and lungs; always unpleasant and sometimes frightful. The memory here is active; but the will is suspended, and the efforts to exert it fail. Persons are supposed to have died in fits of incubus.

3. Somnium from effusions of water in the chest, (*ab hydrothorace*,) believed to proceed from anxiety about the vital parts, caused by lymph in the pericardium or thorax. Terrifying dreams, rousing the patient suddenly, are the common consequences of this order. This and the preceding are the oneirodynia of nosologists.

4. Somnium from a feverish state of the body, (*a febre*,) caused by an undue and irregular excitement of the brain. This is known by the name of high delirium, or sometimes furor.

5. Somnium from debility, (*cum debilitate*,) where there is not excitement enough to embody ideas in steady trains. Memory and imagination act in a confused and irregular manner. Low delirium.

6. Somnium from fainting, (*cum asphyxia*,) where, though there is an exhaustion of vital power, and the individual appears to be dead, there is life enough in the body to prevent putrefaction. The animal functions do not seem to be so much depressed as the

vital; for, on recovery, the individual relates what he witnessed during the *trance* in which he lay, while in the very lowest ebb of life.

7. Somnium from fresh and vivid occurrences, (*a recentibus*), as when dreams can be traced to some conversation or occurrence of the day, or to some actual condition of the body. Common dreaming.

8. Somnium from old and forgotten occurrences, (*ab obsoletis*), when long lost images are renewed to the memory, and dead friends are brought before us.

9. Somnium from an overloaded brain, (*a plethora*), with symptoms bordering on epilepsy, apoplexy, and catalepsy. Sometimes called typhomania.

10. Somnium of a prospective character, (*a prophetia*), when the dreamer is engaged in seeing funeral processions, and foretelling events by a sort of *second sight*, as it is called. This disease is symptomatic of a peculiar state of body, running in families like gout, consumption, and insanity.

11. Somnium from vivid impressions on the internal organ of sight, (*a visione*), where visual images are so strong that the dreamers are called *seers*, because they see so much, and their sights are termed *visions*, inasmuch as the eyes are so peculiarly concerned.

12. Somnium from the conditions of other corporeal organs, (*a sexu vel pruritu*), causing dreams.

13. Somnium, (*a respiratione*), from inhaling nitrous oxide gas, depriving the person of consciousness and will, and inspiring delightful sensations.

14. Somnium, (*a toxico*), from doses of opium, hyoseyamus datura, and other narcotic plants, taken into the stomach, disturbing the will, and exciting strange fancies.

15. Somnium from drunkenness, (*ab ebrietate*), caused by drinking spirituous liquors, overcoming consciousness and spontaneity.

Of the Ideopathic Somnium

Somnium is called ideopathic when it is produced from the following causes, or is attended with the following circumstances:

1. *Somnium* from abstraction, where the internal senses are so engaged that there is no knowledge, or an imperfect one, of passing events, constituting what is termed *reverie*, where fanciful trains of thought are indulged at considerable length.

2. *Somnium*, with partial or universal lunacy, (*cum insanitate*,) vitiating the mind with some fundamental error, on a particular subject, or disturbing and confounding all the operations of the mind. This characterizes some forms of *madness* and melancholy.

3. *Somnium*, with talking, (*cum sermone*,) where the ideas of the mind are uttered in audible words, as in a wakeful state, — called, frequently, *somniloquism*, or sleep-talking on ordinary subjects.

4. *Somnium*, with walking, (*cum ambulatione*,) where the person rises from bed, walks about, frequently goes abroad, without the smallest recollection that any volition had been exerted on the occasion; the whole affair is forgotten, and not a trace left in the memory; this is called *somnambulism*.

5. *Somnium*, with invention, (*cum inventione*,) as when unbidden ideas rise in the mind in a methodical series, and form a poetical sonnet, different from any thing known before, and unattainable by the waking powers. These are sometimes reduced to writing at the time and found afterwards, though the act of committing them to paper is generally forgotten. On other occasions the memory preserves the particulars of such dreams.

6. *Somnium*, (*cum hallucinatione*,) with mistaken impressions of sight, and sometimes of hearing, so strong as to enforce a conviction of their reality. Many visions, conversations, and mistaken representations gain currency in this way. The patients being unwittingly deceived themselves, propagate their delusions with an honest zeal, and labor to gain the assent of their friends and acquaintances.

7. *Somnium* with singing, (*cum musica*,) wherein the person, though unable to raise a note when awake, becomes capable, in the somnial condition, of uttering sounds in most melodious accents.

8. *Somnium* with ability to pray and preach, (*cum religione*,) or to address the Supreme Being and human auditors in an eloquent and instructive manner, without any recollection of having been

so employed, and with utter incompetency to perform such exercises of devotion and instruction when awake.

See these states of somnium illustrated by cases published in New York, in 1815, under the title of 'Devotional Somnium,' &c.

REMARKS ON CLEANLINESS.

Nothing contributes more to health and its preservation, than cleanliness of person and apparel. It is an highly important virtue, beneficial to the possessor, and valuable to all. Daily attention to it will assist in the preservation of health. The perfection of dress consists in easy and clean garments. The want of due attention to dress will produce a variety of cutaneous diseases, as eruptions, blotches, pimples, itch, &c. If uncleanness is not always the immediate cause and origin of pestilential fevers, it certainly increases their virulence, extends their havoc, and prevents recovery. The effluvia of dirty cottages, dirty keeping-rooms, kitchens, pantries, cellars, &c., are more or less contagious, as is also the effluvia from a filthy human body. These effluvia are of a like nature with pestilential vapors. Penury is generally associated with nastiness, and indolence is the source of both. Pestilential or malignant diseases generally break out amongst the unclean, negligent, and poorer class of citizens. They lie together in filth, and their rooms, furniture, and dress are all in a wretched state of fermentation, and the inmates are living masses of putrefaction.

To preserve health, houses and apartments must be kept clean, and no offensive matter should ever be suffered to remain within or around our dwellings. Negligence in this respect may lead to the dubious routine of physic. Nastiness always tends to produce sickness and distress. In fact, the foul habitations of many people are nurseries of pestilential diseases. Uncleanness is disagreeable in its nature, yet, strange to say, thousands promote it, and harmonize with its filth. But there is a law in the animal economy which accommodates the mind of man to all the natural evils to which he, in the common order of things, is exposed.

The body ought to be kept perfectly clean, by frequent changes

of the linen and daily washing. By these means, much filth and perspirable matter, which adhere to the skin, will be removed, and the whole system will be refreshed and invigorated. These washings may be by immersion of the whole body in water, (warm or cold, at pleasure,) or even by a single bowl of water, rubbing the body all over with a sponge for a few minutes. This practice will preserve health and insure old age.

REMARKS ON EXERCISE.

Man must earn his bread by the sweat of his brow, and by so doing he may advance his own interest and benefit his health. No creature enjoys health without exercise, and this seems to be an universal law in nature. Inactivity produces many evils, induces relaxation of the solids, and exposes the body to many diseases, such as indigestion, glandular obstructions, &c. Exercise braces the system, promotes digestion and perspiration, and removes many diseases.

*'Toil and be strong. By toil the flaccid nerves
Grow firm, and gain a more compacted tone.'*

Exercise gives strength to every fibre, and energy and spring to all the vital powers. In a word, man is rendered

*'Robust with labor, and by custom steeled
To every casualty of life.'*

For strength is increased by being used, and lost by being too much hoarded. The active and laborious seldom complain of diseases. No; these evils are reserved for the sons of ease and affluence.

But we need not expatiate on the advantages derivable from exercise to those who have experienced them while engaged in the labors by which their families are supported. To those whose habits are those of industry, some few cautions against the excessive and irregular indulgence of those habits will be more beneficial. Be assured, then, that all violent and long-continued

Exertions, even in wonted labors, may not only prove of serious injury to your health, but will also lessen, rather than increase, the weekly provision for your families. Remember that the vital powers — the powers by which life is continued — can only be urged to a certain point without injury. If nature is robbed of repose now, she must repair the loss at another time, or the fine and subtle spirits of nature will be exhausted, and she will sink and be overcome.

‘Pursued too closely, e’en the gentlest toil
Is waste of health.’

He who from a grasping spirit, or in order to enrich himself, or from a mistaken notion of economy, destroys his health, may truly be said to be a slave.

The all-wise Disposer of things has decreed the due exercise of our powers to be an inexhaustible source of pleasure, so that man returns to his daily toil with cheerful alacrity. But excessive exertions take away all zest for labor; and no wonder; for if even too much pleasure will cloy, how much more must too much hard work? Be moderate in hard work, and then you will go to it again with a relish for it. But beware also of indolence.

‘Behold the wretch who flags his life away,
Soon swallowed in disease’s sad abyss;
While he whom toil has braced, or manly play,
Has light as air each limb, each thought as clear as day.’

Moderate and regular labor coils up the main-spring of life, but wild and irregular sallies may break it. He that is steady is ever ready. Regular exercise demands regular rest.

‘———— Weariness
Can snore upon the flint, when restless sloth
Finds the down pillow hard.’

Watch the steady pace of the sun. Let his rising lead you to labor and his setting to rest. Take, early in the morning, gentle exercise, which cheers the spirits, creates an appetite, and is, in every respect, very important to the well-being of the individual. Exercise in the open air, light suppers, and a cheerful mind, pro-

mote sound, refreshing sleep. The studious and sedentary ought to take much exercise in the open air, and by so doing, obstructions in the liver, dyspepsia, indigestion, obstructed perspiration, &c., will be prevented. Man is not formed for perpetual study and fatigue of mind; it is wearisome and ruinous to the body, if a recess be not taken, and if repose and exercise be not intermingled with it. The pleasures of this life consist in alternate rest and motion, but they who neglect the latter never enjoy the former. Idleness occasions many diseases; it renders men useless, a burden to themselves and to society; it leads to the most execrable vices; in fact, an active life is not only the best guardian of virtue, but the greatest preservative of health, and we may add, of happiness and long life.

INTEMPERANCE.

When we take a view of mankind in general, we are struck with astonishment to see so many citizens, who might be useful to themselves and to society — professional men, lawyers and doctors, ministers and rulers, men of science and influence — degrading themselves by the cup, even to sottish depravity. Strange it is, that man, in point of dignity, while here on earth, but little lower than the angelic world, should thus debase himself, when nature, experience, and reason continually say to him, ‘Man, do thyself no harm.’

Intemperance destroys more than the sword or pestilence. War has its intervals of peace, and the plague or distemper prevails only in certain years and seasons; but intemperance gains a daily strength, and is predominant in all seasons. Few make their exit directly by intoxication, in comparison with the number of those who fall victims to, and die of various diseases, the *effects* of intemperance. Nausea and vomiting, indigestion, liver affections, dyspepsia, languor, tremors, bloatedness, delirium, pains, and horrors, are only some of the minor children of intemperance. There are others, more formidable, such as dropsy, consumption, epilepsy, palsy, apoplexy, &c. These often end in death.

‘Alcohol, like a bold invader, seizes directly upon the vitals of the constitution, which it sets on fire. The Author of nature has

furnished man with power to preserve himself from his natural enemies; but, when he is attacked by this civil, fashionable foe, he resembles a company of savages, armed with bows and arrows, fighting against the deadly machinery of fire-arms. Ardent spirits, wines, and fermented liquors, are always pernicious; and if artificial health is produced at times by them, it is transient, and the intemperate use of them is followed by disease, misery, and death.'

Sons of intemperance! hearken to advice before it is too late, lest, by your indulgence, you shall be thrown into the cold arms of death, unlamented. Flee instantly from the enemy, which threatens destruction to character, property, constitution, and life itself. Remember that a man cannot flee from his vices with too much haste, and that men never leave intemperance by degrees. There is no compounding in this case, no excuses. A resolution must be formed, and perseverance in that resolution will insure victory — a glorious triumph over the disordered appetite. Then health will return, and, by the assistance of industry, indigence will be a stranger to the sober, reformed drunkard.

Enough is said, in regard to the dangers to health and life which surround the drunkard, to convince him, when in his sober thoughts, to flee from the intoxicating cup; yet one caution remains to be given to the hardy laborer, and the moderate drinker. Virtues may have illegitimate sons, and thus industry may become the mother of drunkenness; for nature, urged too far, pants and seeks for comfort and rest, but her thoughtless driver spurs her on. The pernicious and poisonous dram is thought of, and is swallowed, glass after glass, whenever the spirits flag. But, beware! This indulgence will soon bring you to the house of *misery* and *disease*. Consider, my friends, how small is your gain by thus earning *double wages*, when the *retailer* gets *one half* of your earnings, and *physic* runs away with the rest; besides that, the succeeding days are often lost in sickness and pain.

Let us not pass unnoticed the good cheer the bar-room affords. O! what delightful refreshment a glass of ale, wine, or spirits yields, when a man is fatigued, when he feels weak and exhausted, with a parched tongue, and an almost unquenchable desire for drink! Admitting this, for the sake of the argument, look, on the other hand, at the mischiefs arising from indulging, now and

then, in what is called a *little drop*, of these intoxicating drinks. These indulgences will surely bring us to the drunkard's wretchedness. They have all, without exception, begun with this *little drop*. At first, they felt disgust; then, with caution, they drank the deadly draught; and thus progressing, they at last plunged into hopeless ruin.

Intemperance is a deceptive enemy. Be on your guard, for he uses every trick of war. Sometimes he will steal upon you by slow and unheeded approaches — sometimes his attacks are open and violent; often he fights under false colors. He even reasons with St. Paul, saying, 'Take a little wine, for the stomach's sake;' and, whilst he is received as a friend, he cruelly deprives those he has deluded of every comfort, and, at last, of life itself. He who, being industrious, and engaged in labor, flies to strong drinks for a spur, whenever nature droops from too great exertion — makes terrible havoc with himself. The constitution, though strong, is forced, stimulated, and strained, by these unnatural efforts, and will soon break down, and show the vast damage done to the body, and the lamentable wretchedness of the mind. Tremblings, sinking of the spirits, sleepless nights, and days of dreadful listlessness, will be the forerunners of serious maladies, and of confirmed intemperance. Intemperance not only occasions many painful diseases, and awful deaths, but is the parent of many of the vices of the land. It destroys the reputation of many families, and the peace of the domestic circle, and overwhelms its victims with poverty and ruin. Every inebriate is, to say the least, a candidate for misery and indigence. (See Appendix p. 503.)

THE USE AND ABUSE OF TOBACCO, BY CHEWING, SMOKING, AND TAKING SNUFF.

Tobacco is a slow, narcotic poison. Its character is understood by few, while the pernicious practices of smoking and chewing are adopted by millions, without thought or reflection. These practices are uniformly deleterious and debilitating, though many contend that they produce no sensible injury; and such *seems* sometimes to be the fact. These appearances, however, when explained, do not militate against the truth of our assertion.

Many poisonous substances, as opium, stramonium, lobelia, cicuta, tartarized antimony, nitre, ardent spirits, &c., are occasionally used as medicine, and when skilfully administered, by a judicious physician, they claim a high rank in the *Materia Medica*; yet when habitually taken, they cease to act as *evident* poisons; they are no longer nauseous to the taste, nor disagreeable to the stomach. This arises from habit. It is admitted, however, that this principle of accommodation in the human system cannot change the nature of narcotics to that of nutriment.

If the body has the power of supporting, with diminished pain, the pressure of certain physical evils, and the mind possesses the ability to become placid under the countenance of moral evils, which at first seemed insupportable, it only proves the benevolence of that Being who has thus fitted us to pass more happily through the present mode of existence, while it can be no impeachment of His justice to believe that an abuse of His goodness cannot be indulged with impunity.

If, then, it be the invariable tendency of smoking and chewing tobacco, to injure health, as is here asserted, and if there be such a state as too great vigor of health, it then becomes one means of curing this inconvenience; and the advocates for the salutary effects of this practice will deserve praise by confining their recommendation of its trial to this state only, — if any one of their number can be found sagacious enough to ascertain its existence.

True, the use of tobacco, in one form or another, has always had its advocates, and the plant, detestable as it is, its numerous votaries; and however much they may suffer in the cause they espouse, they seem, nevertheless, as firmly attached to the object of their devotion, as the drunkard is to his cups, and the opium eaters to their charming reveries.

On those who plead the strength of habit, as an excuse for continuing in error, we can hope to make no impression; but for those who have not yet consented to imitate the many examples of this injurious custom, for those who are willing to be guided by reason, and for those who are wise and resolute enough to sacrifice a transient and debasing propensity, to secure the important blessing of health, — we should be happy to contribute any thing to assist them to discontinue the practice of using tobacco in all its forms.

Many individuals, with impaired constitutions, have, from habit, become insensible to the hurtful effects of smoking and chewing, and imagine these indulgences can harm no one; and accordingly they recommend them to all their associates. It is probable these deluded objects of our pity intend no mischief, but their error consists in making their own boasted health a standard for others, who could not adopt these practices without great injury. It would not be difficult, and it may be useful, to point out some of the causes which tend to keep the history of the actual effects of tobacco out of sight.

One of these causes is, that in many cases, where its use is seriously pernicious to some, its effects are so gradually produced as to escape the notice of the sufferer, while all his complaints are ascribed to other causes. Another is, an ambition to be thought consistent in those who, sensible of its baneful consequences, continue the use of tobacco from a subjection to habit.

We would ask those who are still hesitating to take a stand, respecting smoking and chewing, are they in their turn willing to become the father, who, with the cigar or a quid in his mouth, earnestly remonstrates with his sons against a practice to which he confesses himself a slave,—which has already undermined his health, and which he reluctantly permits to hurry him to his grave? This is no fiction; there are thousands of examples. Tobacco is a stinking, narcotic plant. When first used, it induces giddiness, vertigo, nausea, and vomiting. It is a matter of great surprise that a plant so injurious to the constitution should have so many worshippers, either in the form of chewing, smoking, or snuffing. Either of these is, at best, a nasty practice. Chewing or smoking is very prejudicial to health. It weakens the organs of digestion, and has a tendency to produce emaciation, particularly in young persons; it vitiates the breath, and turns the teeth yellow or black.

Few need to smoke or chew tobacco as a medicine. Some persons, subject to catarrhal complaints, or those who are of a plethoric or phlegmatic constitution, may smoke or chew, occasionally, and, indeed, to such it may be advantageous, if used with moderation, especially in damp and hazy weather. But such persons should never smoke immediately after eating, as the saliva would then be discharged. Saliva serves an important purpose in pre-

paring the food for the stomach, assisting digestion, &c., and ought not to be thrown off. Smoking may relieve some asthmatics, and snuffing tobacco may produce, in some persons, new and clear perceptions, help the memory, and calm the agitated passions.

Those who find chewing or smoking indispensable, for causes above enumerated, should take frequent small draughts of water, but never gratify the desire for ardent spirits or fermented liquors, as it would be adding poison to poison. For those who use this narcotic, poisonous weed daily, and often through the day — be it in the form of smoking, chewing, or snuffing — there is no remedy, and to persuade them to temperance and moderation, would be as fruitless as an exhortation to the sottish drunkard to be moderate in his indulgences. It is a common thing to hear those who use tobacco complain, especially in the spring, of faintness, pains in the stomach, loss of appetite, &c. Inquire the cause. They answer: 'Bilious, very bilious, thick blood, foul stomach,' &c. So, the poor, innocent bile, — that salutary fluid, without which there can be no digestion nor assimilation, — has to bear the blame. Let them cease the use of smoking and chewing, and all will be well with them. Snuffing stimulates the membranes of the nostrils, and obstructs respiration, and hence vitiates the organs of speech. To say the least, a great snuff-taker is guilty of a nasty, dirty, disagreeable practice. Of the three habits — smoking, chewing, and snuffing — the last is the least dangerous and the most beneficial, and to many, its moderate use is almost indispensable. Snuff may be safely recommended to the advanced youth, to the middle-aged, and the old, when their occupations require a constant mental application to professional or intellectual pursuits. It develops ideas; the intellect is improved by it; it revives the reflective powers; gives strength of mind; refreshes the memory, and cheers up the whole soul and body; while no evil effects were ever known to have been produced by it, when its use has been indulged in with temperance and moderation, and when there has been an occasional entire abstinence from it. Yet, on the whole, the use of tobacco, in any form, unless good reasons can be given to the contrary, should be totally relinquished. Those who regard cleanliness, will not accustom themselves, for a trifle, to these disagreeable and very injurious practices; and it is to be hoped, that those

who are already slaves to them, will forsake their indulgences, as soon as reason and reflection shall prevail over absurd custom and self-gratification.

MEANS TO IMPROVE HUMAN BEAUTY.

To improve and beautify the skin is an object worthy of attention, and is productive of many useful consequences. The face is the index of the body; and nature has so determined, that internal disease is manifested in the countenance. Cleanliness and flexibility of the skin are some of the principal requisites to the health and comfort of the individual. Uncleanliness, sedentary employments, the use of many articles of diet, intemperance, impure air, and warm liquids, contribute to render the skin unfit to discharge the impure fluids, which, if retained in the body, are liable to settle in it, and produce eruptions. Habitual sore eyes, red noses, and pimpled faces, generally speak in a language not hard to be understood. Eating unwholesome food, drinking vinegar, or applying to the skin preparations of spirits, mercury, lead, or other minerals, chalk, acids, or any artificial quack cosmetic whatever, with a view to improve the skin, is not only unsafe, but very injurious, and fail of the object. One single article is here recommended, 'Doctor Fontaine's celebrated Balm of Thousand Flowers,' which is safe, and sure in its effects. To those who cannot procure this highly-prized balm, we would recommend no other cosmetic in nature, but water, which is easily obtained by all, and never fails to produce good effects. Water ought to be used freely and frequently; but we may as well undertake to bleach the African, as to remove eruptions from the face without bestowing due attention on the state of the body. Water should be softened and medicated with this precious balm, as herein directed, and more fully explained in the circular.

To improve the skin, three things are necessary:—

1. Due attention to insensible perspiration, which is an important process, by which nature expels the acrid humors, and the useless fluids. It keeps the skin soft and pliant, animating it with the vigor of life. The healthy individual throws off daily, by this pro-

cess, about three pounds of impure fluid; and no disease can be cured without the coöperation of the skin, it being the conductor of perspiration, and the organ which purifies the fluids. Exercise promotes free perspiration. Bathing is an excellent specific, as it cleanses and enlivens the skin, and fits it to perform its office; refreshes the mind, and gives a sensation of ease, activity, and cheerfulness; removes stagnated fluids in the capillary vessels, and promotes a uniform circulation of the blood; preserves the solids soft and flexible, and is a powerful means of preserving beauty. Avoid uncleanness, sudden changes from heat to cold, and impure air, all of which retard perspiration, and cause an acridity of the cutaneous fluids, from which eruptions and disease will inevitably follow.

2. Purity of the fluids. This depends on free perspiration, and a sound state of digestion. The healthy stomach can only produce healthy fluids; hence it ought never to be overloaded with fat and crude articles, or inundated with large quantities of warm tea and coffee. Animal food, when copiously used, disposes the fluids to an impure state, creates a bad breath, and renders men more bold and sanguinary in their tempers, all which is manifested in carnivorous animals. Large quantities of tea or coffee weaken the powers of digestion, especially if taken hot. If tea is made too weak, it operates like warm water, and relaxes the stomach; and, if made too strong, it gives unnatural heat, and produces tremblings. The immoderate use of coffee is also injurious, leading to nervous diseases, and eruptions in the face. A nourishing diet, consisting principally of farinaceous substances, and a small portion of animal food, is best, and is one of the surest means of preserving health, and of attaining old age. By bestowing proper attention on this matter, the face and complexion will be free from cutaneous imperfections, and will be beautifully adorned with a pure virginal skin.

3. Equal distribution of the fluids. When the blood is profusely thrown to the face, it produces unnatural redness and flushings. The frequent use of every kind of heating liquids, and fermented liquors, as cider, porter, wine, &c., but more especially the use of ardent spirits, should be avoided. These beverages and liquid fires destroy the equal distribution of the blood, render the fluids im-

pure, parch the skin, remove the fair complexion, and substitute a peculiar color, which has been figuratively called the *morocco* in the face.

There is, however, scarcely one instance in existence in which the noble impress of the Creator's image is not somewhat obscured by diseases, which conceal many of its beauties. These diseases imprint upon the 'human face divine,' and about the forehead, cheeks, neck, &c., many disagreeable defects, such as pimples, spotted redness, scurf, freckles, tan, wrinkles, and a darkish yellow, dirty, and inflexible skin. They are always attended with some degree of suffering and humiliation, to ladies as well as gentlemen, and there is not one among either sex but might be induced, by a laudible motive of regaining health, purity of complexion, and an unaffected natural ornament, to have recourse to the science and skill within their reach, and to adopt a safe and certain means of eradicating these cutaneous diseases and imperfections from the system. They may exchange these blemishes for a complexion which shall assume the smooth and delicate appearance of tender years. The refinement of this enlightened age renders it absolutely necessary to cultivate and adorn the mind in order to become an agreeable companion; and the disposition to please, inherent in our nature, renders it equally necessary to devote particular attention to the improvement of the personal appearance, and thus render the body a fit receptacle for the mind.

With this view, the author has deemed it of the utmost importance to present to the reader, and the public, an interesting notice to ladies and gentlemen, relative to the skin and complexion. (See the Index of the 'Practical Key to the Confidential Doctor at Home.') The desire of the writer to benefit mankind, has induced him to expose the dangerous nature of the numerous compounds successfully palmed upon the public. He deems it unnecessary to occupy time, by giving an exposition of the merits of what he recommends, as the discerning inquirer will be fully convinced of its usefulness and efficacy.

OBSERVATIONS ON BATHING, AND ITS ABUSES, WITH SOME PRECAUTIONS AND SALUTARY RULES, TO BE OBSERVED BEFORE AND AFTER IMMERSION, IN COLD, WARM, OR VAPOR BATHS.

As a fashionable desire seems to pervade all ranks and classes to visit watering-places, for the purpose of bathing, where they indulge in the luxury without due precaution, and thereby induce spasms, cramps, and obstructed viscera, some rules seem to be necessary.

The practice of immersion in cold water is certainly of very remote origin; indeed, it is more than probable that it is coeval with the birth of man himself. The necessity of cold bathing, for the purpose of cleanliness, and the pleasure experienced by the body from it, especially in hot countries, must, very early, have recommended it to the human species. Even the example of the inferior animals was sufficient to give the hint to man. But as our present purpose is to point out the advantages of bathing, and, at the same time to guard persons against the abuse of it, we need not enter into any abstruse researches relative to its antiquity or origin.

The cold bath is eminently useful in a variety of cases. We recommend it to those who dwell in populous cities, and lead sedentary lives, while they too often indulge in voluptuousness. In sedentary or voluptuous persons, the action of the solids is always too weak, (which induces a languid circulation,) and they are afflicted with crude, undigested masses of humors, and obstructions of the capillary vessels and glandular system. Cold water, owing to its gravity and tonic power, is well adapted to the removing of these ills. It accelerates the action of the blood, promotes the different secretions, and gives permanent vigor to the solids. Sea bathing is the most effective in producing these physical blessings; and salt water ought to be preferred, not only on account of its superior gravity, but for its greater power in stimulating the skin. Stimulation of the skin promotes perspiration, and guards the patient from cold.

Nothing has as yet been discovered so beneficial as the bath,

provided the water is judiciously used, in bracing the solids, invigorating their functions, and accelerating the motion of the blood. All diseases, caused by a sily or glutinous state of the blood, and a clogginess of the animal juices, if age or debauchery has not worn out the elasticity of the vessels, will be relieved by the cold bath. Among these diseases we would name rheumatism, of the most obstinate kind, (though, in many instances, warm or vapor baths are preferable,) hypochondriacal affections, and debility arising from a life too inactive. The bath also removes the inconveniences arising from obstructed perspiration, and from humors thrown upon the surface, and which cannot pass off, but ulcerate, blotch, and deform the skin; for immersion so shocks the nervous system, that the very capillaries feel the influence, and the minutest passages are forced open by the increased velocity of the circulating fluids, whereby the skin is cleansed, and, instead of retaining gross acrimonious humors, it forces out the imperceptible matter of perspiration. It is proper, however, to remark, that cold bathing is more likely to prevent, than to remove, obstructions of the glandular and lymphatic system. Indeed, when these obstructions have gone to a certain point, they cannot be removed, except it should be by means of proper treatment, and warm or vapor baths. In such a case, the cold bath can only tend to aggravate the symptoms, and lead the patient to an untimely grave. It is, therefore, of the utmost importance to ascertain, previous to the patient's entering upon the use of the cold bath, whether he labors under obstinate obstructions of the lungs or other viscera. Where this is the case, cold bathing ought to be strictly prohibited, until the passages of these organs are cleansed and opened, and every symptom of inflammation entirely removed, which process will be promoted by the use of warm or vapor baths.

Very fat and corpulent persons should avoid the cold bath; for their fibres are so bolstered up, as it were, that there is no space in which they can vibrate or contract with the sudden pressure of the cold bath. Thus, instead of enforcing their springs and shaking off any unnecessary incumbrances, they are strained and weakened to no purpose; for it is well known, that, wherever an effort is made to remove any thing by an elastic body, if the first exertion fail, every impetus given afterwards, weakens the force of

the spring. We should recommend such persons to have even daily, recourse for a few weeks to a warm or vapor bath, and to use some exterior and interior stimulus before plunging in cold water, as hereafter recommended.

In what is called a plethoric state, or a too great fulness of the body, it is always dangerous to use the cold bath without due perspiration, as there is a liability of bursting a blood-vessel, or occasioning an inflammation of the brain or some of the viscera.

This caution is more essentially necessary in the cases of those patients who live luxuriously, and are of gross habit. Yet it is very remarkable that these are the persons, who resort to the seaside with the greatest ardor and plunge into the water with the least consideration. No sanction can be given to such imprudence, from the fact that some escape any evil effects, as many are carried off immediately by cramps and apoplexy, after immersion. In view of this no person of the habit described above should bathe until he is prepared by some active stimulus on the blood and bowels, and throughout the surface of the body.

The nervous are a class to whom the bracing qualities of a cold bath will prove of service. This class includes a great number of the males and almost all the females of great cities. Yet even these should be cautious in using the cold bath. Nervous persons often have weak bowels, and may also, as well as others, be subject to congestions and obstructions of the viscera. The best plan, therefore, for them and all others of delicate constitutions, who wish to bathe, is to accustom themselves to the water by gentle and pleasing degrees, and use those antidotes which effectually prevent all ill consequences. They should commence in the warmest season and gradually increase their depth into the waters, as the sensation of cold increases. Nature revolts against all sudden transitions, and those, who violate her dictates, have very often cause to repent their temerity.

To young people, and particularly to children, cold bathing is of the utmost importance. The laxity of their fibres renders its tonic peculiarly proper. It promotes their growth, increases their strength, and prevents a variety of diseases incident to childhood and youth. The cold bath would seldom disagree with children if they were early accustomed to it, and we should see fewer in-

stances of the scrofula, rickets, and other diseases, which prove fatal to many or render them miserable for life.

We would caution young men^s against too frequently bathing in damp or bad seasons, as several instances of death are recorded, where persons indulged to excess, by visiting the water too often or at improper times, or remaining in too long.

We would particularly recommend the cold bath to persons of debilitated habit, or of relaxed fibre, and those who have a weakness in the reins or loins, or are afflicted with swellings, eruptive diseases, relaxations of the joints, and nervous affections.

The same practice is also recommended to the studious and sedentary, as it will in some measure supply the place of exercise and give tone and vigor to the muscular system; for there is not perhaps in the whole range of the *Materia Medica*, a more powerful bracer than the cold bath. Yet its use ought to be adopted with the utmost precaution, and not before the circulating mass has undergone a salutary perspiration. The morning or at least before dinner, is the most proper time for bathing, but we would not condemn the practice of bathing one or two hours before sunset. The best mode is that of sudden immersions. As cold bathing has a constant tendency to propel the blood and other humors towards the head, the bather should always wet that part first. Attention to this would no doubt often prevent the violent headache and other complaints which frequently proceed from cold bathing. The cold bath, if too long continued, not only occasions an excessive flux of humors towards the head, but chills the blood, cramps the muscles, relaxes the nerves, and wholly defeats the salutary effects of judicious indulgence.

By neglect in this particular, expert swimmers are often injured and sometimes lose their lives before any assistance can be rendered them. All the benefits of cold bathing are attained by one single immersion at a time; and the person ought to be rubbed dry, the very moment he issues from the water, and should take exercise for some time after.

Every physiologist, and every pretender to medical science even, will admit, that the principal preparation for sea-bathing, is to open the veins, arteries, nerves, and vessels, of the whole human frame, or at least to free them from any absolute obstruction. The

action of the water upon the circulating system is so great, that, should any obstruction in the vessels suddenly check their motion, a vein bursts, cramp ensues, or convulsive spasms seize the vital parts, and sudden death or a dangerous disease is a natural consequence.

From the foregoing remarks the reader will learn the immense benefits as well as the dangers of cold bathing. We would recommend the use of the *Philanthropic Remedy* as the best means to prepare the organs to receive the benefits of immersion. The system will thus be enabled to sustain the most violent shock. Thousands who have had recourse to the salutary power of cold bathing will testify to its wonderful effects. A small half teaspoonful of the clear *Philanthropic Remedy* should be taken in a wine-glass full of cold fresh water, (or generous wine, if it suit the stomach,) a few minutes before and after bathing, and the *Balm of Thousand Flowers* should be used on the surface of the body, as by *Directions*. This treatment removes every obstruction of the vessels, strengthens and cleanses the viscera, and vital organs, lubricates and gently opens the bowels and stimulates the lymphatic, absorbent, and excretory vessels to action, producing that needful insensible perspiration through the pores, so important for the preservation of health. Through these means the body will be in a state the most favorable for the reception of the blessings attendant upon bathing. What we have stated in regard to the efficacy of the *Philanthropic Remedy* and the *Balm of Thousand Flowers*, in cold bathing, apply also to warm or vapor baths.

Nervous and weakly persons should bathe only every other day, and in some cases but twice a week. Those who constantly use the *Balm of Thousand Flowers*, (if they should object to the *Philanthropic Remedy* as needless in the bathing-house,) will quickly be convinced of its efficacy and delightful effects; they will welcome it as a luxury, the powers of which can remedy any unforeseen accidents to which the body may be subjected, improving the complexion, purifying the skin, removing its blemishes, and rendering it fair and soft.

Never continue bathing when it occasions loss of appetite, listlessness, pains in the breast or bowels, prostration of strength, or violent headache. Persons in a heated state, and beginning to

sweat, think it necessary to wait on the edge of the bath, sea shore, or bank of the river, until they are perfectly cooled, and then, plunging into the water, feel a sudden chill, that is alarming and dangerous. The cause of this chill is generally imputed to going into the water too warm, whereas it arises only from going in too cold. In the early stages of exercise, before perspiration has dissipated the heat, and fatigue debilitated the living power, nothing is more safe than the cold bath. We have frequently directed infirm persons to use such a degree of exercise before immersion as may produce an increased action in the vascular system, and some increase of heat; and thus secure a force of reaction under the shock which might not otherwise take place. This direction has always been attended with the best results.

Enough has been said on cold immersions; we will now briefly remark upon warm and vapor baths. One or the other of these should be used almost daily, especially in winter, and at all times when our nature is frigid, or the skin is dried, or we are in want of a refreshing respiration. The precautions to be used when we indulge in this delightful luxury, must depend upon the state of the health and the object to be attained. The rules to be followed are many of them different from, and some of them opposite to, those to be observed in the use of the cold bath.

A vapor bath, or a warm immersion, is a most grateful remedy for many complaints. It serves the treble purpose of keeping the skin clean, the pores open, and of defending what are called the vital organs from disease by attracting its remote cause to the external surface of the body.

If the Philanthropic Remedy, or the Balm of Thousand Flowers be used in conjunction with the warm or vapor bath, the best evidence of its efficacy will soon be apparent, as at this particular time the body will be in a state of wholesome excitement from a combined effort to restore the healthy functions of a deranged system, and thoroughly to purify it from all imperfections.

Some of the valuable properties of these remedies, and more particularly those of the Balm of Thousand Flowers, are shown in both warm and cold bathing, in their stimulating, yet soothing powers. They promote a healthy equilibrium of the insensible perspiration throughout the system, whether diseased slightly or

extensively; and, through the absorbing pores, they penetrate into the whole organization of man, separating the morbid secretions, when present, and expelling them to the surface; they insinuate their healing, tonic, and balsamic virtues to the lymphatics. Hence, where the principles of life, of health, and of disease exist, the BLOOD, and all the *fluids* and *juices*, become purified. They heal external sores, scrofulous humors, salt rheum, and eruptions of the skin, even if produced by poison or inoculation, as the itch, &c. Sweeping off the whole catalogue of cutaneous disorders, they restore and preserve a primitive virginal skin, free from blemishes and imperfections. The Balm of Thousand Flowers might rightly be termed the *all-healing balm*, for such it has proved in other and similar diseases. Their first action is to neutralize all humors, and remove and heal the visible imperfections; hence they never cease drawing till the skin is free from any impure matter that may be lodged beneath the skin or in the blood or juices; so that, once purified, the complexion will continue fair by a constant renewal of its surface.

In conclusion, we advise any one, who takes a cold, warm, or vapor bath, never to omit the use and free application of the *Balm of Thousand Flowers*. We refer the reader to the interesting notice in regard to the skin and complexion. (See 'The Practical Key to the Confidential Doctor at Home.' We have thought best to quote that part relating to its usefulness in bathing and in the nursery:—

'*In Bathing*, this sweet and fragrant Balm will be a delightful accompaniment. It promotes an admirable increase of strength and health. The waters, be they cold or warm, hard or soft, will assume a delicious feeling, becoming highly perfumed, and as soft as oil. It will impart its healing properties to the whole body, and insure health and a purification of all those blemishes and diseases of the skin, which have hitherto resisted all medicines, and baffled the skill of physicians. The greasy and offensive effluvia will be removed from the body and system; and the skin will assume a virginal appearance and be embalmed with the sweetest fragrance.

'*Directions*. This Balm ought to be applied with a sponge or cloth in its clear state, and be rubbed all over the body previous to immersion, and then plunge into the water, or steam, and wash freely.

'*For the Nursery* there is not an article more suitable for suffering infants, to promote cleanliness and health, than this Balm of Thousand Flowers, which is far preferable to spirits, lotions, Castile soaps, and similar cosmetics. It will strengthen their limbs and refresh their constitutions, and prevent and cure all eruptions, so afflictive to them. The use of this article will prove to the infant and youth a luxury, an antidote, and a cure of diseases; and they will increase in energy, and be full of elasticity, health, and beauty, and be the mirror of admiration.

'*Directions.* Apply the Balm, reduced with a little soft water, as Castile soap is used. Wash the body daily, all over, with the hands, a sponge, or a cloth.'

A LEGISLATIVE REMONSTRANCE, WHICH REPRESENTS THE
DEGENERATION OF CERTAIN AMERICAN LADIES.

To the Hon. the Legislature of the State of New York, now in Session :

Your memorialist, a citizen of Poughkeepsie, and a constituent of the Dutchess Delegation, would respectfully represent to your honorable body, that he has seen, through the medium of the public prints, that a bill 'To punish Seduction and Adultery as crimes, and for other purposes,' has been presented to the consideration and approval of your honorable body, and which bill appears to have been formed in accordance with the prayers 'on your loaded table,' emanating from a 'numerous, virtuous, and estimable class of citizens,' a majority of whom are females.

In the details of said bill, the attention of your memorialist is forcibly arrested by its one-sided and partial character: Wherein the male is proposed to be totally disarmed, and the female clothed with an oppressive and dangerous power over him. Severe penalties are proposed to be inflicted on the seducing male, whilst that of the seducing female appears to have entirely escaped the vigilant care of your honorable committee in forming the bill. To this partial feature of the bill, (without impugning the motives of any,) your memorialist would beg leave to remonstrate.

The crime complained of, if it be a crime, must be committed by both male and female, conjointly; and both should be held equally liable, and to stand confronted, that justice may ascertain between

the seducer and the seduced, or whether the seduction would prove to be mutual. The law of Moses would stone both to death. Also, the damsel taken to the marriage bed, who was found to have parted from her chastity, which his and our law would protect from violence, was to be returned,—he being released from the consequences of the unfortunate marriage, and she to be stoned. It should be remembered that we have sons as well as daughters.

Your memorialist would solicit the attention of your honorable body to the consideration and propriety of so amending said bill, as to embrace ‘man, male and female,’ and in transgression, to place them on equal footing. Your memorialist is confident that the propriety of this course will meet a ready response in the minds of your honorable body.

Have not the seductions of the female, from time immemorial, in all ages, been a just subject of complaint, both by ‘fathers, husbands, and brothers?’ And do not the mothers, wives, sisters, and daughters, need your care in the bill, equally with them? Is it not notorious, that he, otherwise ‘virtuous,’ is equally exposed to her seductive wiles. A wise man hath said, that ‘a virtuous woman is a crown to her husband,’ and then exclaims, ‘who can find a virtuous woman?’

It is of prevalent belief, founded on ancient chronology, that the first man was tempted, seduced, and betrayed from the path of rectitude by the first woman; and of consequence entailed misery that should well deserve his commiseration, and her reprobation.

Your memorialist would beg to be permitted to call the attention of your honorable body to a few cases (among the many that might be adduced) of the mutability of woman.

Two of Lot’s daughters, by stratagem, committed seduction and incest with their father!

Jacob, (called Israel,) the son of Isaac, the son of Abraham, had twelve sons, by four women of his household, and one of them, Judah, a conspicuous prince in Israel, in an unsuspecting moment, by ambush, on the wayside, was beset, enticed, and seduced by Tamar, his daughter-in-law,—she disguising herself as a harlot. She was brought forth anon to be stoned, yet was saved by clemency and pardon.

Another of Jacob’s sons—the first-born of his favorite Rachel,

and his favorite son — Joseph, after being traduced and treacherously abducted by these, his mixed brethren, and sold to Potiphar, in Egypt, was sorely beset by the wiles and seductions of his master's wife; and, for his resistance and fidelity, he was falsely accused of an attempt to commit a crime, of which herself only was guilty, and he was sent to Pharaoh's 'State prison.'

If the quotation, in the report of your honorable committee, is worthy of meditation and comment of 'one whose graphic pencil drew human nature to the life,' that

'Heaven hath no plague like love to hatred turned,
Nor hell a fury like a woman scorned,'

then we have the key to Joseph's unjust punishment in Pharaoh's 'State prison.' And to the formidable power now granted her by your laws, and to 'scorned love,' would you weigh gold or count dollars to 'pander' to the avarice and cupidity of a 'hellish fury,' to bear testimony against the victim of her selection, whose crime, like that of Joseph's, might be virtue. Would you not give him an equal chance for justice?

Can it be possible, that such discrimination as the bill provides, is the prayer of virtuous women, who have so constantly 'loaded your table?' Has virtue lost its power? Then let her appeal to the laws you have already granted her, by which to select her victim. And would you prostrate him to her feet, there to beg that it may not be a Joseph? Is there not cause to apprehend that this fearful power is now abused, not by the 'virtuous,' but by the avarice and cupidity of the 'furies of hell,' and to require the grave consideration of your honorable body for its amelioration? Under such a law as the bill proposes, where could be found the safety of trembling man? Would she rule supreme over his degradation? Would your honorable body repel man, by fear, from the smiles of women, and in her anger place him a victim to her power, and cast him over to the 'furies of hell?'

Are there none of courage to face the violent torrent, and to repel the taunts and reproaches of zealous bigots, and to ask for equal justice for the criminal, whether male or female, without fear, favor, or partiality?

Let our frail sons and daughters, equal in the sight of God, be taught the benign and lasting fruits of virtue — a shield that will defend and repel the most poisoned arrow — only to be obtained but by prudence, circumspection, and perseverance in the path of rectitude — yes, conscious rectitude! ‘A conscience void of offence’ is a pearl of great price — a solace that none can give nor take away — an ark of safety and pillar of hope. Let them also be warned of the danger and peril to which they will expose themselves on the least departure from this benign and vital principle; for to rebel against the convictions of light and truth, is partaking of forbidden fruit, and ‘a guilty conscience, who can bear?’ We are naked in the sight of Omnipotence, who, ‘without respect of persons, judgeth according to every man’s works.’

Hence, your memorialist would solemnly and firmly remonstrate against the passage of the bill, as reported by your committee to your honorable body.

BENJAMIN ARNOLD.

February 17, 1845.

A ROMANCE, BEING AN INTERESTING, AMUSING, AND CORRECT DESCRIPTION OF THE EXPERIENCE OF A PHYSICIAN WHILST COMMENCING BUSINESS IN A COUNTRY VILLAGE — HIS HARD LOT — CANNOT FLATTER HIMSELF WITH SUCCESS, UNLESS HE COURTS THE ESTEEM, AND SUBSCRIBES TO THE OPINIONS, OF EVERY GRANNY AND AUNT IN THE NEIGHBORHOOD.

As we were travelling around the country, in pursuit of knowledge, we made a temporary abode in several different towns and villages, into which strangers had recently removed, with a view to a permanent residence. In multiplied instances of this kind, we have been not a little chagrined to observe how the original inhabitants have conducted themselves towards the new-comer. If one of the number happen to be a professional man, who contemplates a settlement, with a design of acquiring an honest subsistence, by a life of usefulness in society, poor man! he has to endure a multitude of mortifications, and to run the gauntlet, for about two years, amid a double regiment of inuendoes, dark insinuations, and

falsehoods, and all the train of ill-natured sarcasms, which minds, really ignorant of his character, under the influence of malice, selfishness, and jealousy combined, can possibly invent, to wound his feelings and discourage his enterprise. If he be a lawyer, he is less likely than some others to meet with rebuffs; but if he be a physician, woe be to him for the first two years of his residence in the place. If he possess any feeling, he requires to be doubly fortified with patience, and even to become completely indifferent, for that period, or he will never prosper in succeeding years.

Every woman, as soon as she becomes a mother, *by lawful wedlock*, feeling that she may, and probably will, have need of medical assistance in her family, immediately lays claim to exclusive jurisdiction respecting medical men and medical matters. About seventeen in every twenty of them, (should this be thought stating the thing too largely, let us say *five out of eight*, which will not be far from the truth,) in their own modest estimation, are *perfectly taught physicians*, and are, without doubt, fully adequate to pronouncing a decided opinion upon the physician's science and skill, by means of the knowledge which has been handed down to them from their mothers, and which their mothers derived from somebody, who had it from a 'steam doctor,' 'the Indian,' 'the negro,' 'some old squaw,' or some 'cancer doctor, that went and lived among the Indians;' or from 'some old man, that came alone, and had a pack on his back;' or from 'a root seller,' 'shaking Quaker,' or 'fortune-teller;' and often from 'an old witch,' or from 'a horrible dream and revelation.' At some time or other, some such persons, by some such means, had communicated some such knowledge to somebody or other, which produced the most wonderful effects in the way of instruction. The women who possess this knowledge know, as soon as *they have heard the name of the disorder*, '*what will certainly cure it.*' They can accurately determine, whether the physician (who may, perhaps, have spent his life in the acquisition of medical knowledge) knows any thing or not. *They only want an opportunity to inquire of him*, whether 'spearmint, fever-few, tansy tea, or mayweed, &c., are not good in this case?' If he is so unfortunate as to differ from them, and so honest as to speak his own sentiments, and to trust to his own judgment, rather than rely on an old teapotful of herb drink, in compliance with

their superior knowledge, they at once determine that he knows nothing at all. Under these circumstances, his situation is nearly desperate. But should he be audacious enough, to differ and dissent from even one 'good old nurse,' who knows how to mix an injection, direct how the pipe should be oiled, and how the dose should be administered, if he cannot immediately make his peace with her, he had better make his will without delay, or pack up his trunks, and be off. If he but commence the contest, he has to learn, by terrible experience, that 'from that war there is no discharge.' O! how we have pitied such young physicians, when called to visit the sick during these two years. Often have we been present, (though undetected,) when such a one has made his *debut*.

As he passed along to his professional visits, one or more female faces might be seen at the window of every house. As soon as he had entered, on goes the straw bonnet, and away goes 'mother' or 'aunt Nabby,' or 'aunt Kezia,' from this door; 'Miss Biddy,' from this; and 'Miss Thankful,' from the next; until the whole street is in motion, to see how the sick one does, and to hear what the doctor has to say. Scarcely has he seated himself, before one door opens, and in comes 'aunt Tabby.' She hitches up her petticoats, and tilts down into a broken cradle, in one corner of the room. Immediately, another door opens, and 'aunt Molly' hurries into another corner, dropping a half courtesy as she trots through the door. And, but a very few minutes elapse, before there is one of those kind, knowing, modest, benevolent, motherly ladies, who have the honor of being aunt to a whole neighborhood, ensconced in each corner of the room; as well as several others, (who are growing up to become aunts, as soon as their medical science shall entitle them to the appellation, and their predecessors shall be removed from office,) standing in various parts of the room, all looking wise, and all watching. We saw one, who had thrown a carding apron over her shoulders, as she crossed the street, in her haste not to be behindhand, soon begin to whisper to her next friend, with a significant, half-smothered smile, and a consequential nod of the head. This example was soon imitated, in a general way, by every good lady present, except one, who had turned the age of forty, the time when they graduate, and become aunts and doctresses;

and that one stood, half bent over the sick person, biting her finger nails, and listening. From this posture and employment of these good 'helpmates,' we concluded that they had adopted the rule of wild turkeys, (and, for aught we knew, of *tame geese*,) who, whilst the flock feed, set one to watch. We pitied the poor stranger, as we perceived that he was to be arraigned, as soon as the conclave could collect in another room, and the lady watching should make her report; and, from what we had often seen before, it was evident that he was to be immolated. We accordingly repaired, unperceived, into the room where they convened, and 'attended in the judgment hall.' But, lack-a-day! what did we hear? In five minutes, the poor doctor had not enough of a medical reputation left, to admit of saying, with propriety, that it was ragged. It was all filched away in a scramble. We waited to see whether his reputation was all that would be assailed, and we soon perceived that his personal appearance was the foundation of their judging. 'Did you not see how he looked,' said one. 'I am sure he can't know any thing. I do n't believe he knows what ails the child, *for I never heard of the medicine before that he's ordered*,' chimed in another. 'Who knows any thing about him? where did he come from?' asked a third. 'I believe he may as well go back again, for he'll never get any custom here,' replied a fourth. 'Did you ever see anybody have hair that was BLUE, before?' said a fifth. Here it became too much for our feelings to endure with patience, and as we did not like to be disturbed from our tranquillity, or to suffer our passions to dishonor our maternal connections, we retired, and left the good ladies *to unburden themselves*. This consolation, however, we carried with us, that these ingenious aunts had pronounced judgment, without any real knowledge of either the general or professional character of the physician; that he must, however worthy in himself, pass this high court of female judicature, or ordeal, for the usual length of time, and then, with a pliant versatility of conduct, which can accommodate itself to any change of circumstances which may be likely to ensue, at the end of that time, they could unblushingly recommend him to others, and employ him in their own families, 'as the best doctor in the world.'

Our reflections on this subject closed with the recollection of the following couplet, which very forcibly expresses the ardent prayer

of a young physician, who had suffered considerably in this way, before he had attained the art of pleasing his judges, and insuring their approbation. After he had *experimentally* known the blessed effects of this charm, under the feeling remembrance of what he had formerly suffered, by reason of his being honest and independent, he passionately broke forth thus: —

‘Of all the mercies which kind Heaven can send,
O! make each midwife, nurse, and aunt, MY FRIEND.’

And here we will conclude our ‘Book of Prudential Revelations, and Golden Bible of Nature,’ with the following poems, on the art of preserving health, written by one, the sublimity of whose genius has rendered his name immortal.

POEMS

ON THE

ART OF PRESERVING HEALTH.

POEM I.

ON AIR.

DAUGHTER of Pæon, queen of every joy,
Hygeia *; whose indulgent smile sustains
The various race luxuriant nature pours,
And on th' immortal essences bestows
Immortal youth; auspicious, O descend!
Thou cheerful guardian of the rolling year,
Whether thou wanton'st on the western gale,
Or shak'st the rigid pinions of the north,
Diffusest life and vigor through the tracts
Of air, through earth and ocean's deep domain.
When through the blue serenity of heaven
Thy power approaches, all the wasteful host
Of pain and sickness, squalid and deformed,
Confounded sink into the loathsome gloom,
Where in deep Erebus involved, the fiends
Grow more profane. Whatever shapes of death,
Shook from the hideous chambers of the globe,
Swarm through the shuddering air: whatever plagues

* Hygeia, the goddess of health, was, according to the genealogy of the heathen deities, the daughter of Æsculapius; who, as well as Apollo, was distinguished by the name of Pæon.

Or meagre famine breeds, or with slow wings
Rise from the putrid wat'ry element,
The damp waste forest, motionless and rank,
That smothers earth, and all the breathless winds,
Or the vile carnage of th' inhuman field;
Whatever baneful breathes the rotten south;
Whatever ills th' extremes or sudden change
Of cold and hot, or moist and dry produce;
They fly thy pure effulgence: they, and all
The secret poisons of avenging heaven,
And all the pale tribes halting in the train
Of vice and heedless pleasure: or, if aught
The comet's glare amid the burning sky,
Mournful eclipse, or planets ill-combined,
Portend disastrous to the vital world;
Thy salutary power averts their rage,
Averts the general bane: and but for thee
Nature would sicken, nature soon would die.

Without thy cheerful active energy
No rapture swells the breast, no poet sings,
No more the maids of Helicon delight.
Come then with me, O goddess, heavenly gay!
Begin the song; and let it sweetly flow,
And let it wisely teach thy wholesome laws:
'How best the fickle fabric to support
Of mortal man; in healthful body how
A healthful mind the longest to maintain.'
'T is hard, in such a strife of rules, to choose
The best, and those of most extensive use;
Harder in clear and animated song
Dry philosophic precepts to convey.
Yet with thy aid the secret wilds I trace
Of nature, and with daring steps proceed
Through paths the muses never trod before.

Nor should I wander, doubtful of my way,
Had I the lights of that sagacious mind

Which taught to check the pestilential fire,
 And quell the deadly Python of the Nile.
 O thou, beloved by all the graceful arts,
 Thou long the fav'rite of the healing powers,
 Indulge, O Mead ! a well-designed essay,
 Howe'er imperfect : and permit that I
 My little knowledge with my country share,
 Till you the rich Aselepiian stores unlock,
 And with new graces dignify the theme.

Ye, who amid this feverish world would wear
 A body free of pain, of eares a mind ;
 Fly the rank city, shun its turbid air ;
 Breathe not the chaos of eternal smoke
 And volatile corruption, from the dead,
 The dying, sick'ning, and the living world
 Exhaled, to sully heaven's transparent dome
 With dim mortality. It is not air
 That from a thousand lungs reeks back to thine,
 Sated with exhalations rank and fell,
 The spoil of dunghills, and the putrid thaw
 Of nature ; when from shape and texture she
 Relapses into fighting elements :
 It is not air, but floats a nauseous mass
 Of all obscene, corrupt, offensive things.
 Much moisture hurts ; but here a sordid bath,
 With oily rancor fraught, relaxes more
 The solid frame than simple moisture can.
 Besides, immured in many a sullen bay
 That never felt the freshness of the breeze,
 This slumb'ring deep remains, and ranker grows
 With sickly rest : and (though the lungs abhor
 To drink the dun fuliginous abyss)
 Did not the acid vigor of the mine,
 Rolled from so many thundering chimneys, tame
 The putrid steams that overswarm the sky ;
 This caustic venom would perhaps corrode
 Those tender cells that draw the vital air,

In vain with all the unctuous rills bedewed ;
Or by the drunken venous tubes, that yawn
In countless pores o'er all the pervious skin
Imbibed, would poison the balsamic blood,
And rouse the heart to every fever's rage.
While yet you breathe, away ; the rural wilds
Invite ; the mountains call you, and the vales ;
The woods, the streams, and each ambrosial breeze
That fans the ever undulating sky ;
A kindly sky ! whose fostering power regales
Man, beast, and all the vegetable reign.
Find then some woodland scene where nature smiles
Benign, where all her honest children thrive.
To us there wants not many a happy seat !
Look round the smiling land, such numbers rise
We hardly fix, bewildered in our choice.
See where enthroned in adamantine state,
Proud of her bards, imperial Windsor sits ;
Where choose thy seat in some aspiring grove
Fast by the slowly-winding Thames ; or where
Broader she laves fair Richmond's green retreats,
(Richmond that sees an hundred villas rise
Rural or gay.) O ! from the summer's rage
O ! wrap me in the friendly gloom that hides
Umbrageous Ham ! — But if the busy town
Attract thee still to toil for power or gold,
Sweetly thou may'st thy vacant hours possess
In Hampstead, courted by the western wind ;
Or Greenwich, waving o'er the winding flood ;
Or lose the world amid the sylvan wilds
Of Dulwich, yet by barbarous arts unspoiled.
Green rise the Kentish hills in cheerful air ;
But on the marshy plains that Lincoln spreads
Build not, nor rest too long thy wandering feet.
For on a rustic throne of dewy turf,
With baneful fogs her aching temples bound,
Quartana there presides ; a meagre fiend
Begot by Eurus, when his brutal force

Compressed the slothful Naiad of the Fens,
 From such a mixture sprung, this fitful pest
 With feverish blasts subdues the sickening land :
 Cold tremors come, with mighty love of rest,
 Convulsive yawnings, lassitude, and pains
 That sting the burdened brows, fatigue the loins,
 And rack the joints, and every torpid limb ;
 Then parching heat succeeds, till copious sweats
 Overflow : a short relief from former ills.
 Beneath repeated shocks the wretches pine ;
 The vigor sinks, the habit melts away :
 The cheerful, pure, and animated bloom
 Dies from the face, with squalid atrophy
 Devoured, in sallow melancholy clad.
 And oft the Sorceress, in her sated wrath,
 Resigns them to the furies of her train :
 The bloated Hydrops, and the yellow Fiend
 Tinged with her own accumulated gall.

In quest of sites, avoid the mournful plain
 Where osiers thrive, and trees that love the lake ;
 Where many lazy, muddy rivers flow :
 Nor for the wealth that all the Indies roll
 Fix near the marshy margin of the main.
 For from the humid soil and wat'ry reign
 Eternal vapors rise ; the spongy air
 Forever weeps : or, turgid with the weight
 Of waters, pours a sounding deluge down.
 Skies such as these let every mortal shun
 Who dreads the dropsy, palsy, or the gout,
 Tertian, corrosive scurvy, or moist catarrh ;
 Or any other injury that grows
 From raw-spun fibres idle and unstrung,
 Skin ill-perspiring, and the purple flood
 In languid eddies loitering into phlegm.

Yet not alone from humid skies we pine ;
 For air may be too dry. The subtile heaven,

That winnows into dust the blasted downs,
Bare and extended wide without a stream,
Too fast imbibes th' attenuated lymph
Which, by the surface, from the blood exhales.
The lungs grow rigid, and with toil essay
Their flexible vibrations! or inflamed,
Their tender ever-moving structure thaws.
Spoiled of its limpid vehicle, the blood
A mass of lees remains, a drossy tide,
That slow as Lethe wanders through the veins;
Unactive in the services of life,
Unfit to lead its pitchy current through
The secret mazy channels of the brain.
The melancholic fiend (that worst despair
Of physic,) hence the rust-complexioned man
Pursues, whose blood is dry, whose fibres gain
Too stretched a tone: and hence in climes adust
So sudden tumults seize the trembling nerves,
And burning fevers glow with double rage.

Fly, if you can, these violent extremes
Of air; the wholesome is nor moist nor dry.
But as the power of choosing is denied
To half mankind, a further task ensues;
How best to mitigate these fell extremes,
How breathe unhurt the withering element,
Or hazy atmosphere: though custom moulds
To ev'ry clime the soft Promethean clay;
And he who first the fogs of Essex breathed
(So kind is native air) may in the fens
Of Essex from inveterate ills revive
At pure Montpelier or Bermuda caught.
But if the raw and oozy heaven offend;
Correct the soil and dry the sources up
Of wat'ry exhalation: wide and deep
Conduct your trenches through the quaking bog;
Solicitous with all your winding arts,
Betray th' unwilling lake into the stream;

And weed the forest, and invoke the winds
To break the toils where strangled vapors lie ;
Or through the thickets send the crackling flames.
Meantime, at home, with cheerful fires dispel
The humid air : and let your table smoke
With solid roast or baked ; or what the herds
Of tamer breed supply ; or what the wilds
Yield to the toilsome pleasures of the chase.
Generous your wine, the boast of ripening years ;
But frugal be your cups : the languid frame,
Vapid and sunk from yesterday's debauch,
Shrinks from the cold embrace of wat'ry heavens.
But neither these, nor all Apollo's arts,
Disarm the dangers of the dropping sky,
Unless with exercise and manly toil
You brace your nerves and spur the lagging blood.
The fat'ning clime let all the sons of ease
Avoid ; if indolence would wish to live,
Go, yawn and loiter out the long slow year
In fairer skies. If droughty regions parch
The skin and lungs, and bake the thickening blood ;
Deep in the waving forest choose your seat.
Where fuming trees refresh the thirsty air ;
And wake the fountains from their secret beds,
And into lakes dilate their rapid stream.
Here spread your gardens wide ; and let the cool
The moist relaxing vegetable store
Prevail in each repast : your food supplied
By bleeding life, be gently wasted down,
By soft decoction and a mellowing heat,
To liquid balm ; or, if the solid mass
You choose, tormented in the boiling wave ;
That through the thirsty channels of the blood
A smooth diluted chyle may ever flow.
The fragrant dairy from its cool recess
Its nectar acid or benign will pour
To drown your thirst ; or let the mantling bowl
Of keen sherbet the fickle taste relieve.

For with the viscous blood the simple stream
Will hardly mingle; and fermented cups
Oft dissipate more moisture than they give.
Yet when pale seasons rise, or winter rolls
His horrors o'er the world, thou may'st indulge
In feasts more genial, and impatient broach
The mellow cask. Then too the scourging air
Provokes to keener toils than sultry droughts
Allow. But rarely we such skies blaspheme.
Steeped in continual rains, or with raw fogs
Bedewed, our seasons droop: incumbent still
A ponderous heaven o'erwhelms the sinking soul.
Laboring with storms in heapy mountains rise
Th' imbattled clouds, as if the Stygian shades
Had left the dungeon of eternal night.
Till black with thunder all the south descends.
Scarce in a showerless day the heavens indulge
Our melting clime; except the baleful East
Withers the tender spring, and sourly checks
The fancy of the year. Our fathers talk
Of summers, balmy airs, and skies serene.
Good heaven! for what unexpiated crimes
This dismal change! the brooding elements,
Do they, your powerful ministers of wrath,
Prepare some fierce exterminating plague?
Or is it fixed in the decrees above
That lofty Albion melt into the main?
Indulgent Nature! O dissolve this gloom!
Bind in eternal adamant the winds
That drown or wither: give the genial West
To breathe, and in its turn the sprightly North:
And may once more the circling seasons rule
The year; not mix in every monstrous day.

Meantime, the moist malignity to shun
Of burdened skies; mark where the dry champaign
Swells into cheerful hills: where marjoram
And thyme, the love of bees, perfume the air;

And where the Cynorrhodon* with the rose
For fragrance vies ; for in the thirsty soil
Most fragrant breathe the aromatic tribes.
There bid thy roofs high on the basking steep
Ascend, there light thy hospitable fires.
And let them see the winter morn arise,
The summer evening blushing in the west ;
While with umbrageous oaks the ridge behind
O'erhung, defends you from the blustering North,
And bleak affliction of the peevish East.
Oh ! when the growling winds contend, and all
The sounding forest fluctuates in the storm ;
To sink in warm repose, and hear the din
Howl o'er the steady battlements, delights
Above the luxury of vulgar sleep.
The murmuring rivulet, and the hoarser strain
Of waters rushing o'er the slippery rocks,
Will nightly lull you to ambrosial rest.
To please the fancy is no trifling good,
Where health is studied ; for whatever moves
The mind with calm delight, promotes the just
And natural movements of th' harmonious frame.
Besides, the sportive brook forever shakes
The trembling air ; that floats from hill to hill,
From vale to mountain, with incessant change
Of purest element, refreshing still
Your airy seat, and uninfected gods.
Chiefly for this I praise the man who builds
High on the breezy ridge, whose lofty sides
Th' ethereal deep with endless billows chafes.
His purer mansion nor contagious years
Shall reach, nor deadly putrid airs annoy.

But may no fogs, from lake or fenny plain,
Involve my hill ! and wheresoe'er you build,
Whether on sunburnt Epsom, or the plains
Washed by the silent Lee ; in Chelsea low,

* The wild rose, or that which grows on the common brier.

Or high Blackheath with wintry winds assailed ;
Dry be your house : but airy more than warm.
Else every breath of ruder wind will strike
Your tender body through with rapid pains ;
Fierce coughs will tease you, hoarseness bind your voice,
Or moist Gravedo load your aching brows.
These to defy, and all the fates that dwell
In cloistered air tainted with steaming life,
Let lofty ceilings grace your ample rooms ;
And still at azure noontide may your dome
At every window drink the liquid sky.

Need we the sunny situation here,
And theatres open to the South, commend ?
Here, where the morning's misty breath infests
More than the torrid noon ? How sickly grow,
How pale, the plants in those ill-fated vales,
That, circled round with the gigantic heap
Of mountains, never felt, nor ever hope
To feel, the genial vigor of the sun !
While on the neighboring hill the rose inflames
The verdant spring ; in virgin beauty blows
The tender lily, languishingly sweet ;
O'er every hedge the wanton woodbine roves,
And autumn ripens in the summer's ray.
Nor less the warmer living tribes demand
The fost'ring sun : whose energy divine
Dwells not in mortal fire ; whose gen'rous heat
Glow through the mass of grosser elements,
And kindles into life the ponderous spheres.
Cheered by thy kind, invigorating warmth,
We court thy beams, great majesty of day !
If not the soul, the regent of this world,
First-born of Heaven, and only less than God !

P O E M I I .

O N D I E T .

ENOUGH of Air. A desert subject now,
Rougher and wilder, rises to my sight.
A barren waste, where not a garland grows
To bind the muse's brow ; not even a proud,
Stupendous solitude, frowns o'er the heath,
To rouse a noble horror in the soul ;
But rugged paths fatigue, and error leads
Through endless labyrinths the devious feet.
Farewell, ethereal fields ! the humbler arts
Of life ; the Table and the homely gods
Demand my song. Elysian gales, adieu !

The blood, — the fountain whence the spirits flow,
The generous stream, that waters every part,
And motion, vigor, and warm life conveys
To every particle that moves or lives ; —
This vital fluid, through unnumbered tubes
Poured by the heart, and to the heart again
Refunded ; scourged forever round and round ;
Enraged with heat and toil, at last forgets
Its balmy nature ; virulent and thin
It grows ; and now, but that a thousand gates
Are open to its flight, it would destroy
The parts it cherished and repaired before.
Besides, the flexible and tender tubes
Melt in the mildest, most nectarious tide
That ripening nature rolls ; as in the stream
Its crumbling banks ; but what the vital force
Of plastic fluids hourly batters down,
That very force, those plastic particles
Rebuild : so mutable the state of man.
For this the watchful appetite was given,
Daily with fresh materials to repair

This unavoidable expense of life,
This necessary waste of flesh and blood.
Hence, the concoctive powers, with various art,
Subdue the cruder elements to chyle —
The chyle to blood — the foamy, purple tide
To liquors, which, through finer arteries
To different parts their winding course pursue ;
To try new changes, and new forms put on,
Or for the public, or some private use.

Nothing so foreign but th' athletic hind
Can labor into blood. The hungry meal
Alone he fears, or aliments too thin ;
By violent powers too easily subdued,
Too soon expelled. His daily labor thaws
To friendly chyle, the most rebellious mass
That salt can harden, or the smoke of years ;
Nor does his gorge the luscious bacon rue,
Nor that which Cestria sends, tenacious paste
Of solid milk. But ye of softer elay,
Infirm and delicate ! and ye who waste,
With pale and bloated sloth, the tedious day !
Avoid the stubborn aliment, — avoid
The full repast ; and let sagacious age
Grow wiser, lessened by the drooping teeth.

Half subtilized to chyle, the liquid food
Readiest obeys th' assimilating powers ;
And soon the tender, vegetable mass
Relents ; and soon the young of those that tread
The steadfast earth, or cleave the green abyss,
Or pathless sky. And if the steer must fall,
In youth and sanguine vigor let him die ;
Nor stay till rigid age, or heavy ails
Absolve him, ill-requited, from the yoke.
Some with high forage, and luxuriant ease,
Indulge the veteran ox ; but wiser thou,
From the bald mountain or the barren downs,

Expect the flocks by frugal Nature fed;
 A race of purer blood, with exercise
 Refined, and scanty fare; for, old or young,
 The stalled are never healthy; nor the crammed,
 Not all the culinary arts can tame
 To wholesome food, the abominable growth
 Of rest and gluttony; the prudent taste
 Rejects, like bane, such loathsome lusciousness.
 The languid stomach curses even the pure,
 Delicious fat, and all the race of oil:
 For more the oily elements relax
 Its feeble tone; and, with the eager lymph,
 (Fond to incorporate with all it meets,)
 Coily they mix, and shun, with slippery wiles,
 The wooed embrace. The irresoluble oil,
 So gentle late, and blandishing, in floods
 Of rancid bile o'erflows; what tumults hence,
 What horrors rise, were nauseous to relate.
 Choose leaner viands, ye, whose jovial make
 Too fast the gunny nutriment imbibes:
 Choose sober meals, and rouse to active life
 Your eumbrous clay; nor on th' enfeebling down,
 Irresolute, protract the morning hours.
 But let the man whose bones are thinly clad,
 With cheerful ease and succulent repast,
 Improve his habit, if he can; for each
 Extreme departs from perfect sanity.

I could relate what table this demands
 Or that complexion; what the various powers
 Of various foods; but fifty years would roll,
 And fifty more, before the tale were done.
 Besides, there often lurks some nameless, strange,
 Peculiar thing; nor on the skin displayed,
 Felt in the pulse, nor in the habit seen;
 Which finds a poison in the food, that most
 The temperature affects. There are, whose blood
 Impetuous rages through the turgid veins,

Who better bear the fiery fruits of India
Than the moist melon, or pale eueumber.
Of chilly nature others fly the board
Supplied with slaughter, and the vernal powers
For cooler, kinder sustenance implore.
Some even the generous nutriment detest
Which, in the shell, the sleeping embryo rears.
Some, more unhappy still, repent the gifts
Of Pales; soft, delicious, and benign:
The balmy quintessence of every flower,
And every grateful herb that decks the spring;
The fostering dew of tender sprouting life;
The best refection of declining age;
The kind restorative of those who lie
Half dead and panting, from the doubtful strife
Of nature struggling in the grasp of death.
Try all the bounties of this fertile globe,
There is not such a salutary food
As suits with every stomach. But (except,
Amid the mingled mass of fish and fowl,
And boiled and baked, you hesitate by which
You sunk oppressed, or whether not by all;)
Taught by experience soon you may discern
What pleases, what offends. Avoid the cates
That lull the sickened appetite too long;
Or heave with feverish flushings all the face,
Burn in the palms, and parch the roughening tongue;
Or much diminish or too much increase
The expense, which nature's wise economy,
Without or waste or avarice, maintains.
Such cates abjured, let prowling hunger loose,
And bid the curious palate roam at will;
They scarce can err amid the various stores
That burst the teeming entrails of the world.

Led by sagacious taste, the ruthless king
Of beasts on blood and slaughter only lives;
The tiger, formed alike to cruel meals,

Would at the manger starve : of milder seeds
The generous horse to herbage and to grain
Confines his wish ; though fabling Greece resound
The Thracian steeds with human carnage wild.
Prompted by instinct's never-erring power,
Each creature knows its proper aliment ;
But man, the inhabitant of every clime,
With all the commoners of nature feeds.
Directed, bounded, by this power within,
Their cravings are well-aimed : voluptuous man
Is by superior faculties misled ;
Misled from pleasure even in quest of joy.
Sated with nature's boons, what thousands seek,
With dishes tortured from their native taste,
And mad variety, to spur beyond
Its wiser will the jaded appetite !
Is this for pleasure ? Learn a juster taste ;
And know that temperance is true luxury.
Or is it pride ? Pursue some nobler aim.
Dismiss your parasites, who praise for hire ;
And earn the fair esteem of honest men,
Whose praise is fame. Formed of such clay as yours,
The sick, the needy, shiver at your gates.
Even modest want may bless your hand unseen,
Though hushed in patient wretchedness at home.
Is there no virgin, graced with every charm
But that which binds the mercenary vow ?
No youth of genius, whose neglected bloom
Unfostered sickens in the barren shade ?
No worthy man by fortune's random blows,
Or by a heart too generous and humane,
Constrained to leave his happy natal seat,
And sigh for wants more bitter than his own ?
There are, while human miseries abound,
A thousand ways to waste superfluous wealth,
Without one fool or flatterer at your board,
Without one hour of sickness or disgust.

But other ills the ambiguous feast pursue,
Besides provoking the lascivious taste.
Such various foods, though harmless each alone,
Each other violate; and oft we see
What strife is brewed, and what pernicious bane,
From combinations of innoxious things.
The unbounded taste I mean not to confine
To hermit's diet needlessly severe.
But would you long the sweets of health enjoy,
Or husband pleasure; at one inipious meal
Exhaust not half the bounties of the year,
Of every realm. It matters not meanwhile
How much to-morrow differ from to-day;
So far indulge: 't is fit, besides, that man,
To change obnoxious, be to change inured.
But stay the curious appetite, and taste
With caution fruits you never tried before.
For want of use the kindest aliment
Sometimes offends; while custom tames the rage
Of poison to mild amity with life.

So heaven has formed us to the general taste
Of all its gifts; so custom has improved
This bent of nature; that few simple foods,
Of all that earth, or air, or ocean yield,
But by excess offend. Beyond the sense
Of light refection, at the genial board
Indulge not often; nor protract the feast
To dull satiety; till soft and slow
A drowsy death creeps on, the expansive soul
Oppressed, and smothered the celestial fire.
The stomach, urged beyond its active tone,
Hardly to nutrimental chyle subdues
The softest food: unfinished and depraved,
The chyle, in all its future wanderings, owns
Its turbid fountain; not by purer streams
So to be cleared, but foulness will remain.
To sparkling wine what ferment can exalt

Text loss on p. 461-462

grape? Or what mechanic skill
 Made ore can spin the ductile gold?

Not treasures up a wealthy fund
 Lies: but more immedicable ills
 The lean extreme. For physic knows
 To disburden the too tumid veins,
 Even how to ripen the half-labored blood:
 But to unlock the elemental tubes,
 Collapsed and shrunk with long inanity,
 And with balsamic nutriment repair
 The dried and worn-out habit, were to bid
 Old age grow green, and wear a second spring;
 Or the tall ash, long ravished from the soil,
 Through withered veins imbibe the vernal dew.
 When hunger calls, obey; nor often wait
 Till hunger sharpen to corrosive pain:
 For the keen appetite will feast beyond
 What nature well can bear; and one extreme
 Ne'er without danger meets its own reverse.
 Too greedily the exhausted veins absorb
 The recent chyle, and load enfeebled powers
 Oft to the extinction of the vital flame.
 To the pale cities, by the firm-set siege
 And famine humbled, may this verse be borne;
 And hear, ye hardiest sons that Albion breeds,
 Long tossed and famished on the wintry main;
 The war shook off, or hospitable shore
 Attained, with temperance bear the shock of joy;
 Nor crown with festive rites the auspicious day:
 Such feast might prove more fatal than the waves,
 Than war or famine. While the vital fire
 Burns feebly, heap not the green fuel on;
 But prudently foment the wandering spark
 With what the soonest feeds its kindred touch:
 Be frugal even of that: a little give
 At first; that kindled, add a little more;

Till, by deliberate nourishing, the flame
Revived, with all its wonted vigor glows

But though the two (the full and the jejune
Extremes have each their vice ; it much avails
Ever with gentle tide to ebb and flow
From this to that : so nature learns to bear
Whatever chance or headlong appetite
May bring. Besides, a meagre day subdues
The cruder clods by sloth or luxury
Collected, and unloads the wheels of life.
Sometimes a coy aversion to the feast
Comes on, while yet no blacker omen lowers ;
Then is the time to shun the tempting board,
Were it your natal or your nuptial day.
Perhaps a fast so seasonable starves
The latent seeds of woe, which rooted once
Might cost you labor. But the day returned
Of festal luxury, the wise indulge
Most in the tender vegetable breed :
Then chiefly when the summer beams inflame
The brazen heavens ; or angry Sirius sheds
A feverish taint through the still gulf of air.
The moist cool viands then, and flowing cup
From the fresh dairy-virgin's liberal hand,
Will save your head from harm, though round the world
The dreaded Causos* roll his wasteful fires.
Pale, humid winter loves the generous board,
The meal more copious, and a warmer fare ;
And longs with old wood and old wine to cheer
His quaking heart. The seasons which divide
Th' empires of heat and cold ; by neither claimed,
Influenced by both ; a middle regimen
Impose. Through autumn's languishing domain
Descending, Nature by degrees invites
To growing luxury. But from the depth

* The burning fever.

Of winter when the invigorated year
Emerges; when Flavonius, flushed with love,
Toyful and young, in every breeze descends
More warm and wanton on his kindling bride;
Then, shepherds, then begin to spare your flocks;
And learn, with wise humanity to check
The lust of blood. Now pregnant earth commits
A various offspring to the indulgent sky:
Now bounteous Nature feeds with lavish hand
The prone creation; yields what once sufficed
Their dainty sovereign, when the world was young;
Ere yet the barbarous thirst of blood had seized
The human breast. — Each rolling month matures
The food that suits it most; so does each clime.

Far in the horrid realms of winter, where
Th' established ocean heaps a monstrous waste
Of shining rocks and mountains to the pole,
There lives a hardy race, whose plainest wants
Relentless earth, their cruel step-mother,
Regards not. On the waste of iron fields,
Untamed, intractable, no harvests wave:
Pomona hates them, and the clownish god
Who tends the garden. In this frozen world
Such cooling gifts were vain: a fitter meal
Is earned with ease; for here the fruitful spawn
Of ocean swarms, and heaps their genial board
With generous fare and luxury profuse.
These are their bread, the only bread they know:
These, and their willing slave, the deer that crops
The shrubby herbage on their meagre hills.
Girt by the burning zone, not thus the South
Her swarthy sons in either Ind maintains:
Or thirsty Lybia; from whose fervid loins
The lion bursts, and every fiend that roams
Th' affrighted wilderness. The mountain herd,
Adust and dry, no sweet repast affords;
Nor does the tepid main such kinds produce,

So perfect, so delicious, as the shoals
Of icy Zembla. Rashly where the blood
Brews feverish frays; where scarce the tubes sustain
Its tumid fervor, and tempestuous course;
Kind Nature tempts not to such gifts as these.
But here in livid ripeness melts the grape:
Here, finished by invigorating suns,
Through the green shade the golden orange glows:
Spontaneous here the turgid melon yields
A generous pulp: the cocoa swells on high
With milky riches; and in horrid mail
The crisp ananas wraps its poignant sweets.
Earth's vaunted progeny: in ruder air
Too coy to flourish, even too proud to live;
Or, hardly raised by artificial fire
To vapid life. Here with a mother's smile
Glad Amalthea pours her copious horn.
Here buxom Ceres reigns: the autumnal sea
In boundless billows fluctuates o'er their plains.
What suits the climate best, what suits the men,
Nature profuses most, and most the taste
Demands. The fountain, edged with racy wine
Or acid fruit, bedews their thirsty souls.
The breeze eternal breathing round their limbs
Supports in else intolerable air:
While the cool palm, the plaintain, and the grove
That waves on gloomy Lebanon, assuage
The torrid hell that beams upon their heads.

Now come, ye Naiads, to the fountains lead;
Now let me wander through your gelid reign.
I burn to view th' enthusiastic wilds
By mortal else untrod. I hear the din
Of waters thundering o'er the ruined cliffs.
With holy reverence I approach the rocks
Whence glide the streams renowned in ancient song.
Here from the desert down the rumbling steep
First springs the Nile; here bursts the sounding Po

In angry waves; Euphrates hence devolves
 A mighty flood to water half the East;
 And there in Gothic solitude reclined,
 The cheerless Tanais pours his hoary urn.
 What solemn twilight! what stupendous shades
 Enwrap these infant floods! through every nerve
 A sacred horror thrills, a pleasing fear
 Glides o'er my frame. The forest deepens round;
 And more gigantic still th' impending trees
 Stretch their extravagant arms athwart the gloom.
 Are these the confines of some fairy world?
 A land of genii? Say, beyond these wilds
 What unknown nations? If indeed beyond
 Aught habitable lies. And whither leads,
 To what strange regions, or of bliss or pain,
 That subterraneous way! Propitious maids,
 Conduct me, while with fearful steps I tread
 This trembling ground. The task remains to sing
 Your gifts (so Pæon, so the powers of health
 Command) to praise your crystal element:
 The chief ingredient in heaven's various works:
 Whose flexile genius sparkles in the gem,
 Grows firm in oak, and fugitive in wine;
 The vehicle, the source, of nutriment
 And life, to all that vegetate or live.

O comfortable streams! with eager lips
 And trembling hand, the languid thirsty quaff
 New life in you; fresh vigor fills their veins,
 No warmer cups the rural ages knew;
 None warmer sought the sires of human kind.
 Happy in temperate peace! their equal days
 Felt not th' alternate fits of feverish mirth,
 And sick dejection. Still serene and pleased
 They knew no pains but what the tender soul
 With pleasure yields to, and would ne'er forget.
 Blest with divine immunity from ails,
 Long centuries they lived; their only fate

Was ripe old age, and rather sleep than death.
Oh ! could those worthies from the world of gods
Return to visit their degenerate sons,
How would they scorn the joys of modern time,
With all our art and toil improved to pain !
Too happy they ! but wealth brought luxury,
And luxury on sloth begot disease.

Learn temperance, friends ; and hear without disdain
The choice of water. Thus the Coan sage*
Opined, and thus the learned of every school.
What least of foreign principles partakes
Is best : the lightest then ; what bears the touch
Of fire the least, and soonest mounts in air ;
The most insipid ; the most void of smell.
Such the rude mountain from his horrid sides
Pours down ; such waters in the sandy vale
Forever boil, alike of winter frosts
And summer's heat secure. The crystal stream,
Through rocks resounding, or for many a mile
O'er the chafed pebbles hurled, yields wholesome, pure
And mellow draughts ; except when Winter thaws,
And half the mountains melt into the tide.
Though thirst were e'er so resolute, avoid
The sordid lake, and all such drowsy floods
As fill from Lethe Belgia's slow canals —
(With rest corrupt, with vegetation green ;
Squalid with generation, and the birth
Of little monsters) — till the power of fire
Has from profane embraces disengaged
The violated lymph. The virgin stream
In boiling wastes its finer soul in air.

Nothing like simple element dilutes
The food, or gives the chyle so soon to flow.
But where the stomach, indolent and cold,

* Hippocrates.

Toys with its duty, animate with wine
 The insipid stream ; though golden Ceres yields
 A more voluptuous, a more sprightly draught ;
 Perhaps more active. Wine unmixed, and all
 The gluey floods, that from the vexed abyss
 Of fermentation spring, — with spirit fraught,
 And furious with intoxicating fire, —
 Retard concoction, and preserve unthawed
 The embodied mass. You see what countless years,
 Embalmed in fiery quintessence of wine,
 The puny wonders of the reptile world,
 The tender rudiments of life, the slim
 Unravellings of minute anatomy,
 Maintain their texture, and unchanged remain.

We curse not wine : the vile excess we blame ;
 More fruitful than the accumulated board
 Of pain and misery. For the subtle draught
 Faster and surer swells the vital tide ;
 And with more active poison than the floods
 Of grosser crudity convey, pervades
 The far remote meanders of our frame.
 Ah, sly deceiver ! branded o'er and o'er,
 Yet still believed — exulting o'er the wreck
 Of sober vows. But the Parnassian maids
 * Another time, perhaps, shall sing the joys,
 The fatal charms, the many woes of wine ;
 Perhaps its various tribes, and various powers.

Meantime, I would not always dread the bowl,
 Nor every trespass shun. The feverish strife,
 Roused by the rare debauch, subdues, expels
 The loitering crudities that burden life ;
 And, like a torrent full and rapid, clears
 The obstructed tubes. Besides, this restless world
 Is full of chances, which, by habit's power,

* See Book IV.

To learn to bear is easier than to shun.
Ah, when ambition, meagre love of gold,
Or sacred country calls, with mellowing wine
To moisten well the thirsty suffrages;
Say how, unseasoned to the midnight frays
Of Comus and his rout, wilt thou contend
With Centaurs long to hardy deeds inured?
Then learn to revel: but by slow degrees;
By slow degrees the liberal arts are won,
And Hercules grew strong. But when you smooth
The brows of care, indulge your festive vein
In cups, by well-informed experience found
The least your bane; and only with your friends.
There are sweet follies; frailties to be seen
By friends alone, and men of generous minds.

O! seldom may the fated hours return,
Of drinking deep! I would not daily taste,
Except when life declines, even sober cups.
Weak, withering age no rigid law forbids,
With frugal nectar, smooth and slow with balm,
The sapless habit daily to bedew,
And give the hesitating wheels of life
Gliblier to play. But youth has better joys:
And is it wise, when youth with pleasure flows,
To squander the reliefs of age and pain?

What dexterous thousands just within the goal
Of wild debauch direct their nightly course!
Perhaps no sickly qualms bedim their days, —
No morning admonitions shock the head.
But, ah, what woes remain; life rolls apace,
And that incurable disease, — old age, —
In youthful bodies more severely felt,
More sternly active, shakes their blasted prime;
Except kind Nature, by some hasty blow,
Prevent the lingering fates. For know, whate'er
Beyond its natural fervor hurries on

The sanguine tide ; whether the frequent bowl,
 High-seasoned fare, or exercise to toil
 Protracted, — spurs to its last stage tired life,
 And sows the temples with untimely snow.
 When life is new, the ductile fibres feel
 The heart's increasing force ; and, day by day,
 The growth advances, till the larger tubes,
 Acquiring (from their elemental veins,*
 Condensed to solid cords,) a firmer tone,
 Sustain, and just sustain, the impetuous blood.
 Here stops the growth. With overbearing pulse
 And pressure, still the great destroy the small ;
 Still with the ruin of the small grow strong.
 Life glows, meantime, amid the grinding force
 Of viscous fluids and elastic tubes ;
 Its various functions vigorously are plied
 By strong machinery ; and in solid health
 The man confirmed long triumphs o'er disease.
 But the full ocean ebbs ; there is a point,
 By Nature fixed, whence life must downward tend.
 For still the beating tide consolidates
 The stubborn vessels, more reluctant still
 To the weak throbs of the ill-supported heart.
 This languishing, these strengthening by degrees
 To hard, unyielding, unelastic bone
 Through tedious channels the congealing flood
 Crawls lazily, and hardly wanders on ;
 It loiters still, and now it stirs no more.
 This is the period few attain ; the death
 Of Nature ; thus (so heaven ordained it) life
 Destroys itself ; and could these laws have changed,

* In the human body, as well as in those of other animals, the larger blood-vessels are composed of smaller ones ; which, by the violent motion and pressure of the fluids in the large vessels, lose their cavities by degrees, and degenerate into impervious cords or fibres. In proportion as these small vessels become solid, the larger must, of course, grow less extensile, more rigid, and make a stronger resistance to the action of the heart, and force of the blood. From this gradual condensation of the smaller vessels, and consequent rigidity of the larger ones, the progress of the human body from infancy to old age is accounted for.

Nestor might now the fates of Troy relate,
And Homer live, immortal as his song.

What does not fade ? the tower that long had stood
The crush of thunder and the warring winds,
Shook by the slow, but sure destroyer, Time,
Now hangs in doubtful ruins o'er its base.
And flinty pyramids, and walls of brass
Descend : the Babylonian spires are sunk ;
Achaia, Rome, and Egypt moulder down.
Time shakes the stable tyranny of thrones,
And tottering empires crush by their own weight.
This huge rotundity we tread grows old ;
And all those worlds that roll around the sun,
The sun himself, shall die ; and ancient Night
Again involve the desolate abyss :
'Till the GREAT FATHER, through the lifeless gloom,
Extend his arm to light another world,
And bid new planets roll by other laws.
For, through the regions of unbounded space,
Where, unconfined, Omnipotence has room,
Being, in various systems, fluctuates still
Between creation and abhorred decay :
It ever did, perhaps, and ever will.
New worlds are still emerging from the deep ;
The old descending, in their turns to rise.

POEM III.

ON EXERCISE.

Through various toils the adventurous muse has past ;
But half the toil, and more than half, remains.
Rude is her theme, and hardly fit for song ;
Plain, and of little ornament ; and I

But little practised in the Aonian arts.
Yet not in vain such labors have we tried,
If aught these lays the fickle health confirm.
To you, ye delicate, I write ; for you
I tame my youth to philosophic cares,
And grow still paler by the midnight lamps.
Not to debilitate with timorous rules
A hardy frame : nor heedlessly to brave
Inglorious dangers, proud of mortal strength,
Is all the lesson that in wholesome years
Concerns the strong. His care were ill bestowed
Who would with warm effeminacy nurse
The thriving oak, which on the mountain's brow
Bears all the blast that sweep the wintry heaven.

Behold the laborer of the glebe, who toils
In dust, in rain, in cold and sultry skies ;
Save but the grain from mildews and the flood,
Nought anxious he what sickly stars ascend.
He knows no laws, by Eseulapius given ;
He studies none. Yet him nor midnight fogs
Infest, nor those envenomed shafts, that fly
When rabid Sirius fires the autumnal noon.
His habit pure, with plain and temperate meals,
Robust with labor, and by custom steeled
To every casualty of varied life ;
Serene he bears the peevish Eastern blast,
And uninfected breathes the mortal South.

Such the reward of rude and sober life ;
Of labor such. By health the peasant's toil
Is well repaid ; if exercise were pain
Indeed, and temperance pain. By arts like these
Laconia nursed of old her hardy sons ;
And Rome's unconquered legions urged their way,
Unhurt, through every toil, in every clime.

Toil, and be strong. By toil the flaccid nerves

Grow firm, and gain a more compacted tone;
The greener juices are by toil subdued,
Mellowed and subtilized; the rapid old
Expelled, and all the rancor of the blood.
Come, my companions, ye who feel the charms
Of nature and the year; come, let us stray
Where chance or fancy leads our roving walk:
Come, while the soft, voluptuous breezes fan
The fleecy heavens, enwrap the limbs in balm,
And shed a charming languor o'er the soul.
Nor when bright Winter sows with prickly frost
The vigorous ether, in unmanly warmth
Indulge at home; nor even when Eurus's blasts
This way and that convolve the lab'ring woods.
My liberal walks, save when the skies, in rain
Or fogs relent, no season should confine
Or to the cloistered gallery or arcade.
Go, climb the mountain; from th' ethereal source
Imbibe the recent gale. The cheerful morn
Beams o'er the hills; go, mount th' exulting steed.
Already, see, the deep-mouthed beagles catch
The tainted mazes; and, on eager sport
Intent, with emulous impatience try
Each doubtful trace. Or, if a nobler prey
Delight you more, go chase the desperate deer;
And through its deepest solitudes, awake
The vocal forest with the jovial horn.

But if the breathless chase, o'er hill and dale,
Exceed your strength, a sport of less fatigue,
Not less delightful, the prolific stream
Affords. The crystal rivulet, that o'er
A stony channel rolls its rapid maze,
Swarms with the silver fry. Such, through the bounds
Of pastoral Stafford, runs the brawling Trent;
Such Eden, sprung from Cumbrian mountains; such
The Esk, o'erhung with woods; and such the stream
On whose Arcadian banks I first drew air, —

Liddel; till now, except in Doric lays,
Tuned to her murmurs by her love-sick swains,
Unknown in song: though not a purer stream,
Through meads more flowery, or more romantic groves,
Rolls toward the Western main. Hail, sacred flood!
May still thy hospitable swains be blest
In rural innocence; thy mountains still
Teem with the fleecy race; thy tuneful woods
Forever flourish; and thy vales look gay
With painted meadows, and the golden grain!
Oft, with thy blooming sons, when life was new,
Sportive and petulant, and charmed with toys,
In thy transparent eddies have I laved:
Oft traced, with patient steps, thy fairy banks,
With the well-imitated fly, to hook
The eager trout, and with the slender line
And yielding rod, solicit to the shore
The struggling, panting prey; while vernal clouds
And tepid gales obscured the ruffled pool,
And from the deeps called forth the wanton swarms.

Formed on the Samian school, or those of Ind,
There are who think these pastimes scarce humane.
Yet in my mind (and not relentless I)
His life is pure that wears no fouler stains.
But if through genuine tenderness of heart,
Or secret want of relish for the game,
You shun the glories of the chase, nor care
To haunt the peopled stream; the garden yields
A soft amusement, an humane delight.
To raise th' insipid nature of the ground;
Or tame its savage genius to the grace
Of careless sweet rusticity, that seems
The amiable result of happy chance,
Is to create; and gives a godlike joy,
Which every year improves. Nor thou disdain
To check the lawless riot of the trees,
To plant the grove, or turn the barren mould.

O, happy he ! whom, when his years decline,
(His fortune and his fame by worthy means
Attained, and equal to his moderate mind ;
His life approved by all the wise and good,
Even envied by the vain,) the peaceful groves
Of Epicurus, from this stormy world,
Receive to rest ; of all ungrateful cares
Absolved, and sacred from the selfish crowd.
Happiest of men ! if the same soil invites
A chosen few, companions of his youth,
Once fellow-rakes perhaps, now rural friends ;
With whom, in easy commerce to pursue
Nature's free charms, and vie for sylvan fame :
A fair ambition ; void of strife or guile,
Or jealousy, or pain to be outdone.
Who plans th' enchanted garden, who directs
The visto best, and best conducts the stream :
Whose groves the fastest thicken and ascend ;
Whom first the welcome Spring salutes : who shows
The earliest bloom, the sweetest, proudest charms
Of Flora, who gives Pomona's juice
To match the sprightly genius of champagne.
Thrice happy days ! in rural business past :
Blest winter nights ! when as the genial fire
Cheers the wide hall, his cordial family
With soft domestic arts the hours beguile,
And pleasing talk that starts no timorous fame,
With witless wantonness to hunt it down :
Or through the fairy-land of tale or song
Delighted wander, in fictitious fates
Engaged, and all that strikes humanity :
Till lost in fable, they the stealing hour
Of timely rest forget. Sometimes, at eve
His neighbors lift the latch, and bless unbid
His festal roof ; while, o'er the light repast,
And sprightly cups, they mix in social joy ;
And, thro' the maze of conversation, trace
Whate'er amuses or improves the mind.

Sometimes at eve, (for I delight to taste
 The native zest and flavor of the fruit,
 Where sense grows wild, and takes of no manure,)
 The decent, honest, cheerful husbandman
 Should drown his labor in my friendly bowl;
 And at my table find himself at home.

Whate'er you study, in whate'er you sweat,
 Indulge your taste. Some love the manly foils;
 The tennis some; and some the graceful dance.
 Others, more hardy, range the purple heath,
 Or naked stubble; where, from field to field,
 The sounding coveys urge their laboring flight;
 Eager amid the rising cloud to pour
 The gun's unerring thunder; and there are
 Whom still the meed * of the green archer charms.
 He chooses best, whose labor entertains
 His vacant fancy most: the toil you hate
 Fatigues you soon, and scarce improves your limbs.

As beauty still has blemish, and the mind
 The most accomplished its imperfect side,
 Few bodies are there of that happy mould
 But some one part is weaker than the rest:
 The legs, perhaps, or arms refuse their load,
 Or the chest labors. These assiduously,
 But gently, in their proper arts employed,
 Acquire a vigor and springy activity
 To which they were not born. But weaker parts
 Abhor fatigue and violent discipline.

Begin with gentle toils; and as your nerves
 Grow firm, to hardier by just steps aspire.
 The prudent, even in every moderate walk,
 At first but saunter; and by slow degrees
 Increase their pace. This doctrine of the wise

* This word is much used by some of the old English poets, and signifies *reward* or *prize*.

Well knows the master of the flying steed.
First from the goal the managed coursers play
On bended reins: as yet the skilful youth
Repress their foamy pride; but every breath
The race grows warmer, and the tempest swells;
Till all the fiery mettle has its way,
And the thick thunder hurries o'er the plain.
When all at once from indolence to toil
You spring, the fibres by the hasty shock
Are tired and cracked, before their unctuous coats,
Compressed, can pour the lubricating balm.
Besides, collected in the passive veins,
The purple mass a sudden torrent rolls,
O'erpowers the heart, and deluges the lungs
With dangerous inundation: oft the source
Of fatal woes; a cough that foams with blood,
Asthma and feller peripneumony,*
Or the slow minings of the hectic fire.

Th' athletic fool, to whom what heaven denied
Of soul is well compensated in limbs,
Oft from his rage, or brainless frolic, feels
His vegetation and brute force decay.
The men of better clay and finer mould
Know nature, feel the human dignity;
And scorn to vie with oxen or with apes.
Pursued prolixly, even the gentlest toil
Is waste of health: repose by small fatigue
Is earned: and (where your habit is not prone
To thaw) by the first moisture of the brows.
The fine and subtile spirits cost too much
To be profused, too much the roscid balm.
But when the hard varieties of life
You toil to learn, or try the dusty chase,
Or the warm deeds of some important day:
Hot from the field, indulge not yet your limbs
In wished repose; nor court the fanning gale,

* The inflammation of the lungs.

Nor taste the spring. O! by the sacred tears
 Of widows, orphans, mothers, sisters, sires,
 Forbear! no other pestilence has driven
 Such myriads o'er the irremeable deep.
 Why this so fatal, the sagacious muse
 Through nature's cunning labyrinths could trace:
 But there are secrets which who knows not now,
 Must, ere he reach them, climb the heapy Alps
 Of science; and devote seven years to toil.
 Besides, I would not stun your patient ears
 With what it little boots you to attain.
 He knows enough, the mariner, who knows
 Where lurk the shelves, and where the whirlpools boil,
 What signs portend the storm: to subtler minds
 He leaves to scan, from what mysterious cause
 Charybdis rages in the Ionian wave;
 Whence those impetuous currents in the main
 Which neither oar nor sail can stem; and why
 The roughening deep expects the storm, as sure
 As red Orion mounts the shrouded heaven.

In ancient times, when Rome with Athens vied
 For polished luxury and useful arts;
 All hot and reeking from the Olympic strife,
 And warm Palestra, in the tepid bath
 The athletic youth relaxed their weary limbs.
 Soft oils bedewed them, with the grateful powers
 Of Nard and Cassia fraught, to soothe and heal
 The cherished nerves. Our less voluptuous clime
 Not much invites us to such arts as these.
 'Tis not for those, whom gelid skies embrace,
 And chilling fogs; whose perspiration feels
 Such frequent bars from Eurus and the North;
 'Tis not for those to cultivate a skin
 Too soft: or teach the recremental fume
 Too fast to crowd through such precarious ways.
 For through the small arterial mouths, that pierce
 In endless millions the close-woven skin,

The baser fluids in a constant stream
Escape, and viewless melt into the winds.
While this eternal, this copious waste
Of blood, degenerate into vapid brine,
Maintains its wonted measure, all the powers
Or health befriend you, all the wheels of life
With ease and pleasure move : but this restrained
Or more or less, so more or less you feel
The functions labor : from this fatal source
What woes descend is never to be sung.
To take their numbers were to count the sands
That ride in whirlwind the parched Libyan air ;
Or waves that, when the blustering North embroils
The Baltic, thunder on the German shore.
Subject not then, by soft emollient arts,
This grand expense, on which your fates depend,
To every caprice of the sky ; nor thwart
The genius of your clime : for from the blood
Least fickle rise the recremental steams,
And least obnoxious to the styptic air,
Which breathe through straiter and more callous pores.
The tempered Scythian hence, half-naked treads
His boundless snows, nor rues the inclement heaven ;
And hence our painted ancestors defied
The East : nor cursed, like us, their fickle sky.

The body, moulded by the clime, endures
The Equator heats or Hyperborean frost :
Except by habits foreign to its turn,
Unwise you counteract its forming power.
Rude at the first, the Winter shocks you less
By long acquaintance : study then your sky,
Form to its manners your obsequious frame,
And learn to suffer what you cannot shun.
Against the rigors of a damp cold heaven
To fortify their bodies, some frequent
The gelid cistern ; and, where nought forbids,
I praise their dauntless heart : a frame so steeled

Dreads not the cough, nor those ungenial blasts
That breathe the tertian or fell rheumatism ;
The nerves so tempered never quit their tone,
No chronic languors haunt such hardy breasts.
But all things have their bounds : and he who makes
By daily use the kindest regimen
Essential to his health, should never mix
With human kind, nor art, nor trade pursue.
He not the safe vicissitudes of life
Without some shock endures ; ill-fitted he
To want the known, or bear unusual things.
Besides, the powerful remedies of pain
(Since pain, in spite of all our care, will come)
Should never with your prosperous days of health
Grow too familiar : for, by frequent use,
The strongest medicines lose their healing power,
And even the surest poisons theirs to kill.

Let those who from the frozen Arctos reach
Parched Mauritania, or the sultry West,
Or the wide flood that laves rich Indostan,
Plunge thrice a day, and in the tepid wave
Untwist their stubborn pores ; that full and free
Th' evaporation through the softened skin
May bear proportion to the swelling blood.
So may they 'scape the fever's rapid flames ;
So feel untainted the hot breath of hell.
With us, the man of no complaint demands
The warm ablution, just enough to clear
The sluices of the skin, enough to keep
The body sacred from indecent soil.
Still to be pure, ev'n did it not conduce
(As much it does) to health, were greatly worth
Your daily pains. 'T is this adorns the rich ;
The want of this is poverty's worst woe ;
With this external virtue age maintains
A decent grace ; without it youth and charms
Are loathsome. This the venal Graces know ;

So, doubtless, do your wives: for married sires,
As well as lovers, still pretend to taste;
Nor is it less (all prudent wives can tell)
To lose a husband's than a lover's heart.

But now the hours and seasons when to toil
From foreign themes recall my wandering song.
Some labor fasting, or but slightly fed
To lull the grinding stomach's hungry rage.
Where nature feeds too corpulent a frame
'Tis wisely done: for while the thirsty veins,
Impatient of lean penury, devour
The treasured oil, then is the happiest time
To shake the lazy balsam from its cells.
Now while the stomach, from the full repast
Subsides, but ere returning hunger gnaws,
Ye leaner habits, give an hour to toil:
And ye, whom no luxuriancy of growth
Oppresses yet, or threatens to oppress.
But from the recent meal no labors please,
Of limbs or mind. For now the cordial powers
Claim all the wandering spirits to a work
Of strong and subtle toil, and great event:
A work of time: and you may rue the day
You hurried, with untimely exercise,
A half-concocted chyle into the blood.
The body overcharged with unctuous phlegm
Much toil demands: the lean elastic less.
While Winter chills the blood and binds the veins,
No labors are too hard: by those you 'scape
The slow diseases of the torpid year;
Endless to name; to one of which alone,
To that which tears the nerves, the toil of slaves
Is pleasure. Oh! from such inhuman pains
May all be free who merit not the wheel!
But from the burning lion, when the sun
Pours down his sultry wrath; now while the blood
Too much already maddens in the veins,

And all the finer fluids through the skin
 Explore their flight; me, near the cool cascade
 Reclined, or sauntering in the lofty grove,
 No needless, slight occasion should engage
 To pant and sweat beneath the fiery noon.
 Now the fresh morn alone and mellow eve
 To shady walks and active rural sports
 Invite. But, while the chilling dews descend,
 May nothing tempt you to the cold embrace
 Of humid skies; though 't is no vulgar joy
 To trace the horrors of the solemn wood
 While the soft evening saddens into night:
 Though the sweet poet of the vernal groves
 Melts all the night in strains of am'rous woe.

The shades descend, and midnight o'er the world
 Expands her sable wings. Great nature droops
 Through all her works. Now happy he, whose toil
 Has o'er his languid powerless limbs diffused
 A pleasing lassitude: he not in vain
 Invokes the gentle deity of dreams.
 His powers the most voluptuously dissolve
 In soft repose: on him the balmy dews
 Of sleep with double nutriment descend.
 But would you sweetly waste the blank of night
 In deep oblivion; or on Fancy's wings
 Visit the paradise of happy dreams,
 And waken cheerful as the lively morn;
 Oppress not nature, sinking down to rest,
 With feasts too late, too solid, or too full:
 But be the first concoction half-matured
 Ere you to mighty indolence resign
 Your passive faculties. He from the toils
 And troubles of the day to heavier toil
 Retires, whom trembling from the tower that rocks
 Amid the clouds, or Calpe's hideous height,
 The busy demons hurl; or in the main
 O'erwhelm; or bury struggling under ground.

Not all a monarch's luxury the woes
 Can counterpoise of that most wretched man,
 Whose nights are shaken with the frantic fits
 Of wild Orestes; whose delirious brain,
 Stung by the furies, works with poisoned thought:
 While pale and monstrous painting shocks the soul;
 And mangled consciousness bemoans itself
 Forever torn; and chaos floating round.
 What dreams presage, what dangers these or those
 Portend to sanity, through prudent seers
 Revealed of old, and men of deathless fame,
 We would not to the superstitious mind
 Suggest new throbs, new vanities of fear.
 'T is ours to teach you from the peaceful night
 To banish omens and all restless woes.

In study, some protract the silent hours,
 Which others consecrate to mirth and wine;
 And sleep till noon, and hardly live till night.
 But surely this redeems not from the shades
 One hour of life. Nor does it nought avail
 What season you to drowsy Morpheus give
 Of th' ever-varying circle of the day;
 Or whether, through the tedious winter gloom,
 You tempt the midnight or the morning damps.
 The body, fresh and vigorous from repose,
 Defies the early fogs: but, by the toils
 Of wakeful day, exhausted and unstrung,
 Weakly resists the night's unwholesome breath.
 The grand discharge, th' effusion of the skin,
 Slowly impaired, the languid maladies
 Creep on, and through the sick'ning functions steal.
 As, when the chilling East invades the Spring,
 The delicate Narcissus pines away
 In hectic languor, and a slow disease
 Taints all the family of flowers, condemned
 To cruel heavens. But why, already prone
 To fade, should beauty cherish its own bane?

O shame ! O pity ! nipt with pale quadrille,
And midnight cares, the bloom of Albion dies !

By toil subdued, the warrior and the hind
Sleep fast and deep : their active functions soon
With generous streams the subtle tubes supply ;
And soon the tonic irritable nerves
Feel the fresh impulse and awake the soul.
The sons of indolence, with long repose,
Grow torpid ; and with slowest Lethe drunk,
Feebly and ling'ringly return to life,
Blunt every sense and powerless every limb.
Ye, prone to sleep (whom sleeping most annoys)
On the hard mattress or elastic couch
Extend your limbs, and wean yourselves from sloth.
Nor grudge the lean projector, of dry brain
And springy nerves, the blandishments of down :
Nor envy while the buried Bacchanal
Exhales his surfeit in prolixer dreams.

He without riot, in the balmy feast
Of life, the wants of Nature has supplied,
Who rises, cool, serene, and full of soul.
But pliant Nature more or less demands,
As custom forms her ; and all sudden change
She hates of habit, even from bad to good.
If faults in life, or new emergencies,
From habits urge you by long time confirmed,
Slow may the change arrive, and stage by stage ;
Slow as the shadow o'er the dial moves,
Slow to the stealing progress of the year.

Observe the circling year. How unpereceived
Her seasons change ! Behold ! by slow degrees,
Stern Winter tamed into a ruder Spring ;
The ripened Spring a milder Summer glows ;
Departing Summer sheds Pomona's store ;
And aged Autumn brews the winter storm.

Slow as they come, these changes come not void
Of mortal shocks: the cold and torrid reigns,
The two great periods of the important year,
Are in their first approaches seldom safe;
Funeral Autumn all the sickly dread,
And the black Fates deform the lovely Spring.
He well advised who taught our wiser sires,
Early to borrow Muscovy's warm spoils,
Ere the first frost has touched the tender blade;
And late resign them, though the wanton Spring
Should deck her charms with all her sister's rays.
For while the effluence of the skin maintains
Its native measure, the pleuritic Spring
Glides harmless by; and Autumn, sick to death
With sallow Quartans, no contagion breathes.

I in prophetic numbers could unfold
The omens of the year: what seasons teem
With what diseases: what the humid South
Prepares, and what the demon of the East:
But you, perhaps, refuse the tedious song.
Besides, whatever plagues in heat, or cold,
Or drought, or moisture dwell, they hurt not **you**,
Skilled to correct the vices of the sky,
And taught already how to each extreme
To bend your life. But should the public bane
Infect you; or some trespass of your own,
Or flaw of Nature, hint mortality:
Soon as a not unpleasing horror glides
Along the spine, through all your torpid limbs;
When first the head throbs, or the stomach feels
A sickly load, a weary pain the loins;
Be Celsus called: the Fates come rushing on;
The rapid Fates admit of no delay,
While wilful you, and fatally secure,
Expect to-morrow's more auspicious sun,
The growing pest, whose infancy was weak
And easy vanquished with triumphant sway

O'erpowers your life. For want of timely care,
Millions have died of medicable wounds.

Ah! in what perils is vain life engaged!
What slight neglects, what trivial faults destroy
The hardiest frame! of indolence, of toil,
We die; of want, of superfluity:
The all-surrounding heaven, the vital air,
Is big with death. And, though the putrid South
Be shut; though no convulsive agony
Shake, from the deep foundations of the world,
The imprisoned plagues; a secret venom oft
Corrupts the air, the water, and the land.
What livid deaths has sad Byzantium seen!
How oft has Cairo, with a mother's woe,
Wept o'er her slaughtered sons and lonely streets!
Even Albion, girt with less malignant skies,
Albion the poison of the gods has drank,
And felt the sting of monsters all her own.

Ere yet the fell Plantagenets had spent
Their ancient rage, at Bosworth's purple field;
While, for which tyrant England should receive,
Her legions in incestuous murders mixed,
And daily horrors; till the Fates were drunk
With kindred blood by kindred hands profused:
Another plague of more gigantic arm
Arose, a monster never known before,
Reared from Cocytus its portentous head.
This rapid Fury not, like other pests,
Pursued a gradual course, but in a day
Rushed as a storm o'er half the astonished isle,
And strewed with sudden carcasses the land.

First through the shoulders, or whatever part
Was seized the first, a fervid vapor sprung.
With rash combustion thence, the quivering spark
Shot to the heart, and kindled all within;

And soon the surface caught the spreading fires.
Through all the yielded pores, the melted blood
Gushed out in smoky sweats; but nought assuaged
The torrid heat within, nor ought relieved
The stomach's anguish. With incessant toil,
Desperate of ease, impatient of their pain,
They tossed from side to side. In vain the stream
Ran full and clear, they burnt and thirsted still.
The restless arteries with rapid blood
Beat strong and frequent. Thick and pantingly
The breath was fetched, and with huge lab'rings heaved.
At last a heavy pain oppressed the head,
A wild delirium came; their weeping friends
Were strangers now, and this no home of theirs.
Harassed with toil on toil, the sinking powers
Lay prostrate and o'erthrown; a ponderous sleep
Wrapt all the senses up: they slept and died.

In some, a gentle horror crept at first
O'er all the limbs; the sluices of the skin
Withheld their moisture, till by art provoked
The sweats o'erflowed; but in a clammy tide:
Now free and copious, now restrained and slow;
Of tinctures various, as the temperature
Had mixed the blood; and rank with fetid steams;
As if the pent-up humors by delay
Were grown more fell, more putrid, and malign.
Here lay their hopes (though little hope remained)
With full effusion of perpetual sweats
To drive the venom out. And here the Fates
Were kind, that long they lingered not in pain.
For who survived the sun's diurnal race
Rose from the dreary gates of hell redeemed:
Some the sixth hour oppressed, and some the third.

Of many thousands few untainted 'scaped;
Of those infected fewer 'scaped alive;
Of those who lived some felt a second blow;

And whom the second spared a third destroyed.
Frantic with fear, they sought by flight to shun
The fierce contagion. O'er the mournful land
The infected city poured her hurrying swarms:
Roused by the flames that fired her seats around,
The infected country rushed into the town.
Some, sad at home, and in the desert some,
Abjured the fatal commerce of mankind;
In vain: where'er they fled, the Fates pursued.
Others with hopes more specious, crossed the main,
To seek protection in far distant skies;
But none they found. It seemed the general air,
From pole to pole, from Atlas to the East,
Was then at enmity with English blood.
For, but the race of England, all were safe
In foreign climes; nor did this Fury taste
The foreign blood which England then contained.
Where should they fly? The circumambient heaven
Involved them still; and every breeze was bane.
Where find relief? The salutary art
Was mute; and startled at the new disease,
In fearful whispers hopeless omens gave.
To heaven with suppliant rites they sent their prayers;
Heaven heard them not. Of every hope deprived,
Fatigued with vain resources, and subdued
With woes resistless, and enfeebling fear,
Passive they sunk beneath the weighty blow.
Nothing but lamentable sounds were heard,
Nor aught was seen but ghastly views of death.
Infectious horror ran from face to face,
And pale despair. 'T was all the business then
To tend the sick, and in their turns to die.
In heaps they fell: and oft one bed, they say,
The sickening, dying, and the dead contained.

Ye guardian gods, on whom the fates depend
Of tottering Albion! ye eternal fires
That lead through heaven the wandering year! ye powers

That o'er the encircling elements preside!
 May nothing worse than what this age has seen
 Arrive! Enough abroad, enough at home
 Has Albion bled. Here a distempered heaven
 Has thinned her cities; from those lofty cliffs
 That awe proud Gaul, to Thule's wintry reign;
 While in the West, beyond th' Atlantic foam,
 Her bravest sons, keen for the fight, have died
 The death of cowards and of common men:
 Sunk void of wounds, and fallen without renown.

But from these views the weeping Muses turn.
 And other themes invite my wandering song.

P O E M I V.

THE PASSIONS.

The choice of aliment, the choice of air,
 The use of toil and all external things,
 Already sung; it now remains to trace
 What good, what evil from ourselves proceed:
 And how the subtle principle within
 Inspires with health, or mines with strange decay
 The passive body. Ye poetic shades,
 Who know the secrets of the world unseen,
 Assist my song! for, in a doubtful theme
 Engaged, I wander through mysterious ways.

There is, they say, (and I believe there is,)
 A spark within us of th' immortal fire,
 That animates and moulds the grosser frame;
 And when the body sinks escapes to heaven,
 Its native seat, and mixes with the gods.
 Meanwhile this heavenly particle pervades

The mortal elements ; in every nerve
It thrills with pleasure, or grows mad with pain.
And, in its secret conclave, as it feels
The body's woes and joys, this ruling power
Wields at its will the dull material world,
And is the body's health or malady.

By its own toil the gross corporeal frame
Fatigues, extenuates, or destroys itself.
Nor less the labors of the mind corrode
The solid fabric : for by subtle parts
And viewless atoms, secret nature moves
The mighty wheels of this stupendous world.
By subtle fluids poured through subtle tubes
The natural, vital functions are performed.
By these the stubborn aliments are tamed ;
The toiling heart distributes life and strength ;
These, the still-crumbling frame rebuild : and these
Are lost in thinking, and dissolve in air.

But 't is not thought (for still the soul's employed)
'T is painful thinking that corrodes our clay.
All day the vacant eye without fatigue
Strays o'er the heaven and earth ; but long intent
On microscopic arts its vigor fails.
Just so the mind, with various thoughts amused,
Nor aches itself, nor gives the body pain.
But anxious study, discontent, and care,
Love without hope, and hate without revenge,
And fear, and jealousy, fatigue the soul,
Engross the subtle ministers of life,
And spoil the laboring functions of their share.
Hence the lean gloom that melancholy wears :
The lover's paleness ; and the sallow hue
Of envy, jealousy ; the meagre stare
Of sore revenge ; the carkered body hence
Betrays each fretful motion of the mind.

The strong-built pedant; who both night and day
Feeds on the coarsest fare the schools bestow,
And crudely fattens at gross Burman's stall;
O'erwhelmed with phlegm lies in a dropsy drowned,
Or sinks in lethargy before his time.
With useful studies you, and arts that please,
Employ your mind, amuse but not fatigue.
Peace to each drowsy metaphysic sage!
And ever may all heavy systems rest!
Yet some there are, even of elastic parts,
Whom strong and obstinate ambition leads
Through all the rugged roads of barren lore,
And gives to relish what their generous taste
Would else refuse. But may not thirst of fame,
Nor love of knowledge, urge you to fatigue
With constant drudgery the liberal soul.
Toy with your books: and as the various fits
Of humor seize you, from philosophy
To fable shift: from serious Antonine
To Rabelais' ravings, and from prose to song.

While reading pleases, but no longer, read;
And read aloud resounding Homer's strain,
And wield the thunder of Demosthenes.
The chest, so exercised, improves its strength;
And quick vibrations through the bowels drive
The restless blood, which in unactive days
Would loiter else through unelastic tubes.
Deem it not trifling while I recommend
What posture suits: to stand and sit by turns,
As nature prompts, is best. But o'er your leaves
To lean forever, cramps the vital parts,
And robs the fine machinery of its play.

'T is the great art of life to manage well
The restless mind. Forever on pursuit
Of knowledge bent, it starves the grosser powers:
Quite unemployed, against its own repose

It turns its fatal edge, and sharper pangs
Than what the body knows embitter life.
Chiefly where Solitude, sad nurse of Care,
To sickly musing gives the pensive mind,
There Madness enters; and the dim-eyed fiend,
Sour Melancholy, night and day provokes
Her own eternal wound. The sun grows pale;
A mournful visionary light o'erspreads
The cheerful face of nature: earth becomes
A dreary desert, and heaven frowns above.
Then various shapes of cursed illusion rise:
Whate'er the wretched fears, creating fear;
Forms out of nothing; and with monsters teems
Unknown in hell. The prostrate soul beneath
A load of huge imagination heaves;
And all the horrors that the murderer feels
With anxious flutterings wake the guiltless breast.

Such phantoms, pride in solitary scenes,
Or fear, on delicate self-love creates.
From other cares absolved, the busy mind
Finds in yourself a theme to pore upon;
It finds you miserable, or makes you so.
For while yourself you anxiously explore,
Timorous self-love, with sick'ning fancy's aid,
Presents the danger that you dread the most,
And ever galls you in your tender part.
Hence some for love, and some for jealousy,
For grim religion some, and some for pride,
Have lost their reason: some for fear of want
Want all their lives; and others every day
For fear of dying suffer worse than death.
Ah! from your bosoms banish, if you can,
Those fatal guests; and first the demon fear,
That trembles at impossible events;
Lest aged Atlas should resign his load,
And heaven's eternal battlements rush down.
Is there an evil worse than fear itself?

And what avails it that indulgent heaven
From mortal eyes has wrapt the woes to come,
If we, ingenious to torment ourselves,
Grow pale at hideous fictions of our own ?
Enjoy the present ; or with needless cares,
Of what may spring from blind misfortune's womb,
Appal the surest hour that life bestows.
Serene, and master of yourself, prepare
For what may come ; and leave the rest to heaven.

Oft from the body, by long ails mis-tuned,
These evils sprung ; the most important health,
That of the mind, destroy : and when the mind
They first invade, the conscious body soon
In sympathetic languishment declines.
These chronic passions, while from real woes
They rise, and yet without the body's fault
Infest the soul, admit one only cure ;
Diversion, hurry, and a restless life.
Vain are the consolations of the wise ;
In vain your friends would reason down your pain.
O ye, whose souls relentless love has tamed
To soft distress, or friends untimely fallen !
Court not the luxury of tender thought ;
Nor deem it impious to forget those pains
That hurt the living, nought avail the dead.
Go, soft enthusiast ! quit the cypress groves,
Nor to the rivulet's lonely moanings tune
Your sad complaint. Go, seek the cheerful haunts
Of men, and mingle with the bustling crowd ;
Lay schemes for wealth, or power, or fame, the wish
Of nobler minds, and push them night and day.
Or join the caravan in quest of scenes
New to your eyes, and shifting every hour,
Beyond the Alps, beyond the Apennines.
Or more adventurous, rush into the field
Where war grows hot ; and, raging through the sky,
The lofty trumpet swells the maddening soul :

And in the hardy camp and toilsome march
Forget all softer and less manly cares.

But most too passive, when the blood runs low,
Too weakly indolent to strive with pain,
And bravely by resisting conquer fate,
Try Circe's arts; and in the tempting bowl
Of poisoned nectar sweet oblivion swill.
Struck by the powerful charm, the gloom dissolves
In empty air: Elysium opens round,
A pleasing frenzy buoys the lightened soul,
And sanguine hopes dispel your fleeting care;
And what was difficult, and what was dire,
Yields to your prowess and superior stars:
The happiest you of all that e'er were mad,
Or are, or shall be, could this folly last.
But soon your heaven is gone; a heavier gloom
Shuts o'er your head: and as the thundering stream,
Swoln o'er its banks with sudden mountain rain,
Sinks from its tumult to a silent brook;
So, when the frantic raptures in your breast
Subside, you languish into mortal man;
You sleep, and waking find yourself undone.
For prodigal of life, in one rash night
You lavished more than might support three days.
A heavy morning comes; your cares return
With tenfold rage. An anxious stomach well
May be endured; so may the throbbing head:
But such a dim delirium, such a dream,
Involves you; such a dastardly despair
Unmans your soul, as madd'ning Pentheus felt,
When, baited round Cythæron's cruel sides
He saw two suns, and double Thebes ascend.
You curse the sluggish Port; you curse the wretch,
The felon, with unnatural mixture first
Who dared to violate the virgin wine.
Or on the fugitive champagne you pour
A thousand curses; for to heaven it wrapt

Your soul, to plunge you deeper in despair.
Perhaps you rue even that divine gift,
The gay, serene, good-natured Burgundy,
Or the fresh fragrant vintage of the Rhine :
And wish that heaven from mortals had withheld
The grape, and all intoxicating bowls.

Besides, it wounds you sore to recollect
What follies in your loose unguarded hour
Escaped. For one irrevocable word,
Perhaps that meant no harm, you lose a friend.
Or in the rage of wine your hasty hand
Performs a deed to haunt you to the grave.
Add that your means, your health, your parts decay ;
Your friends avoid you ; brutishly transformed
They hardly know you ; or if one remains
To wish you well, he wishes you in heaven.
Despised, unwept you fall ; who might have left
A sacred, cherished, sadly-pleasing name ;
A name still to be uttered with a sigh.
Your last ungraceful scene has quite effaced
All sense and memory of your former worth.

How to live happiest ; how avoid the pains,
The disappointments, and disgusts of those
Who would in pleasure all their hours employ ;
The precepts here of a divine old man
I could recite. Though old, he still retained
His manly sense, and energy of mind.
Virtuous and wise he was, but not severe ;
He still remembered that he once was young ;
His easy presence checked no decent joy.
Him even the dissolute admired ; for he
A graceful looseness when he pleased put on,
And laughing could instruct. Much had he read,
Much more had seen ; he studied from the life,
And in the original perused mankind.

Versed in the woes and vanities of life,
 He pitied man : and much he pitied those
 Whom falsely-smiling fate has cursed with means
 To dissipate their days in quest of joy.
 Our aim is happiness ; 't is yours, 't is mine,
 He said, 't is the pursuit of all that live :
 Yet few attain it, if 't was ere attained.
 But they the widest wander from the mark,
 Who through the flowery paths of saunt'ring joy
 Seek this coy goddess : that from stage to stage
 Invites us still, but shifts as we pursue.
 For, not to name the pains that pleasure brings
 To counterpoise itself, relentless fate
 Forbids that we through gay voluptuous wilds
 Should ever roam : and were the fates more kind,
 Our narrow luxuries would soon grow stale.
 Were these exhaustless nature would grow sick,
 And, eloyed with pleasure, squeamishly complain
 That all is vanity, and life a dream.
 Let nature rest : be busy for yourself,
 And for your friend ; be busy even in vain
 Rather than tease her sated appetites.
 Who never fasts, no banquet e'er enjoys ;
 Who never toils or watehes, never sleeps.
 Let nature rest : and when the taste of joy
 Grows keen, indulge ; but shun satiety.

'T is not for mortals always to be blest.
 But him the least the dull or painful hours
 Of life oppress, whom sober sense conduets,
 And virtue, through this labyrinth we tread.
 Virtue and sense I mean not to disjoin ;
 Virtue and sense are one : and, trust me, still
 A faithless heart betrays the head unsound.
 Virtue (for mere good-nature is a fool)
 Is sense and spirit, with humanity :
 'T is sometimes angry, and its frown confounds ;
 'T is even vindictive, but in vengeance just.

Knaves fain would laugh at it; some great ones dare;
But at his heart the most undaunted son
Of fortune dreads its name and awful charms.
To noblest uses this determines wealth;
This is the solid pomp of prosperous days;
The peace and shelter of adversity.
And if you pant for glory, build your fame
On this foundation, which the secret shock
Defies of envy and all-sapping time.
The gaudy gloss of fortune only strikes
The vulgar eye; the suffrage of the wise
The praise that's worth ambition, is attained
By sense alone, and dignity of mind.

Virtue, the strength and beauty of the soul,
Is the best gift of heaven: a happiness
That even above the smiles and frowns of fate
Exalts great nature's favorites; a wealth
That ne'er encumbers, nor can be transferred.
Riches are oft by guilt and baseness earned;
Or dealt by chance, to shield a lucky knave,
Or throw a cruel sunshine on a fool.
But for one end, one much-neglected use,
Are riches worth your care; (for nature's wants
Are few, and without opulence supplied.)
This noble end is, to produce the soul;
To show the virtues in their fairest light;
To make humanity the minister
Of bounteous Providence; and teach the breast
That generous luxury the gods enjoy.

Thus, in his graver vein, the friendly sage
Sometimes declaimed. Of right and wrong he taught,
Truths as refined as ever Athens heard;
And (strange to tell) he practised what he preached.
Skilled in the passions, how to check their sway
He knew, as far as reason can control
The lawless powers. — But other cares are mine:

Formed in the school of Pæon, I relate
What passions hurt the body, what improve ;
Avoid them, or invite them, as you may.

Know, then, whatever cheerful and serene
Supports the mind, supports the body too.
Hence, the most vital movement mortals feel,
Is hope : the balm and life-blood of the soul.
It pleases, and it lasts. Indulgent heaven
Sent down the kind delusion, through the paths
Of rugged life to lead us patient on ;
And make our happiest state no tedious thing.
Our greatest good, and what we least can spare,
Is hope : the last of all our evils, fear.

But there are passions grateful to the breast,
And yet no friends to life : perhaps they please
Or to excess, and dissipate the soul ;
Or while they please, torment. The stubborn clown,
The ill-tamed ruffian, and pale usurer,
(If love's omnipotence such hearts can mould,)
May safely mellow into love ; and grow
Refined, humane, and generous, if they can.
Love, in such bosoms, never to a fault
Or pains or pleasures. But, ye finer souls,
Formed to soft luxury, and prompt to thrill
With all the tumults, all the joys and pains,
That beauty gives ; with caution and reserve
Indulge the sweet destroyer of repose,
Nor court too much the queen of charming cares.
For, while the cherished poison in your breast
Ferments and maddens ; sick with jealousy,
Absence, distrust, or even with anxious joy,
The wholesome appetites and powers of life
Dissolve in languor. The coy stomach loathes
The genial board : your cheerful days are gone ;
The generous bloom that flushed your cheeks is fled.
To sighs devoted, and to tender pains,

Pensive you sit, or solitary stray,
And waste your youth in musing. Musing first
Toyed into care your unsuspecting heart;
It found a liking there, a sportful sire,
And that fomented into serious love;
Which musing daily strengthens and improves,
Through all the heights of fondness and romance:
And you're undone, the fatal shaft has sped,
If once you doubt whether you love, or no.
The body wastes away; the infected mind,
Dissolved in female tenderness, forgets
Each manly virtue, and grows dead to fame.
Sweet heaven, from such intoxicating charms
Defend all worthy breasts! Not that I deem
Love always dangerous, always to be shunned.
Love well repaid, and not too weakly sunk
In wanton and unmanly tenderness,
Adds bloom to health; o'er every virtue sheds
A gay, humane, a sweet, and generous grace,
And brightens all the ornaments of man.
But fruitless, hopeless, disappointed, racked
With jealousy, fatigued with hope and fear,
Too serious, or too languishingly fond,
Unnerves the body, and unmans the soul.
And some have died for love; and some run mad;
And some, with desperate hands, themselves have slain.

Some to extinguish, others to prevent
A mad devotion to one dangerous fair,
Court all they meet; in hopes to dissipate
The cares of love amongst an hundred brides.
The event is doubtful; for there are who find
A cure in this; there are, who find it not.
'Tis no relief, alas! it rather galls
The wound, to those who are sincerely sick;
For while, from feverish and tumultuous joys,
The nerves grow languid, and the soul subsides,
The tender fancy smarts with every sting,

And what was love before is madness now.
 Is health your care, or luxury your aim,
 Be temperate still : when Nature bids, obey ;
 Her wild, impatient sallies bear no curb :
 But, when the prurient habit of delight,
 Or loose imagination, spurs you on
 To deeds above your strength, impute it not
 To Nature : Nature all compulsion hates.
 Ah ! let not luxury nor vain renown
 Urge you to feats you well might sleep without ;
 To make what should be rapture a fatigue,
 A tedious task ; nor in the wanton arms
 Of twining Lais melt your manhood down.
 For, from the colliquation of soft joys,
 How changed you rise ! the ghost of what you was,
 Languid, and melancholy, and gaunt, and wan ;
 Your veins exhausted, and your nerves unstrung.
 Spoiled of its balm and sprightly zest, the blood
 Grows vapid phlegm ; along the tender nerves,
 (To each slight impulse tremblingly awake,)
 A subtle fiend, that mimics all the plagues,
 Rapid and restless, springs from part to part.
 The blooming honors of your youth are fallen ;
 Your vigor pines ; your vital powers decay ;
 Diseases haunt you ; and untimely age
 Creeps on ; unsocial, impotent, and lewd.
 Infatuate, impious epicure ! to waste
 The stores of pleasure, cheerfulness, and health !
 Infatuate all who make delight their trade,
 And eoy perdition every hour pursue.

Who pines with love, or in lascivious flames
 Consumes, is with his own consent undone ;
 He chooses to be wretched, to be mad ;
 And warned proceeds, and wilful, to his fate.
 But there's a passion, whose tempestuous sway
 Tears up each virtue planted in the breast,
 And shakes to ruins proud philosophy.

For pale and trembling anger rushes in,
With faltering speech, and eyes that wildly stare ;
Fierce as the tiger, madder than the seas,
Desperate, and armed with more than human strength.
How soon the calm, humane, and polished man
Forgets compunction, and starts up a fiend.
Who pines in love, or wastes with silent cares,
Envy, or ignominy, or tender grief,
Slowly descends, and lingering, to the shades.
But he, whom anger stings, drops, if he dies,
At once, and rushes apoplectic down ;
Or a fierce fever hurries him to hell.
For, as the body, through unnumbered strings,
Reverberates each vibration of the soul ;
As is the passion, such is still the pain
The body feels : or chronic, or acute.
And oft a sudden storm at once o'erpowers
The life, or gives your reason to the winds.
Such fates attend the rash alarm of fear,
And sudden grief, and rage, and sudden joy.

There are, meantime, to whom the boisterous fit
Is health, and only fills the sails of life.
For, where the mind a torpid winter leads,
Wrapt in a body corpulent and cold,
And each clogged function lazily moves on ;
A generous sally spurns the incumbent load,
Unlocks the breast, and gives a cordial glow.
But if your wrathful blood is apt to boil,
Or are your nerves too irritably strung,
Waive all dispute ; be cautious, if you joke ;
Keep Lent forever, and forswear the bowl.
For one rash moment sends you to the shades,
Or shatters every hopeful scheme of life,
And gives to horror all your days to come.
Fate, armed with thunder, fire, and every plague,
That ruins, tortures, or distracts mankind,
And makes the happy wretched in an hour,

O'erwhelms you not with woes so horrible
As your own wrath, nor gives more sudden blows.

While choler works, good friend, you may be wrong ;
Distrust yourself, and sleep before you fight.
'T is not too late to-morrow to be brave ;
If honor bids, to-morrow kill or die.
But calm advice against a raging fit
Avails too little ; and it braves the power
Of all that ever taught in prose or song,
To tame the fiend that sleeps a gentle lamb,
And wakes a lion. Unprovoked and calm,
You reason well ; see as you ought to see,
And wonder at the madness of mankind :
Seized with the common rage, you soon forget
The speculations of your wiser hours.
Beset with furies of all deadly shapes,
Fierce and insidious, violent and slow :
With all that urge or lure us on to fate :
What refuge shall we seek ? what arms prepare ?
Where reason proves too weak, or void of wiles
To cope with subtle or impetuous powers,
I would invoke new passions to your aid :
With indignation would extinguish fear,
With fear or generous pity vanquish rage,
And love with pride ; and force to force oppose.

There is a charm, a power, that sways the breast ;
Bids every passion revel or be still ;
Inspires with rage, or all your cares dissolves ;
Can soothe distraction, and almost despair.
That power is music : far beyond the stretch
Of those unmeaning warblers on our stage ;
Those clumsy heroes, those fat-headed gods,
Who move no passion justly but contempt :
Who, like our dancers, (light, indeed, and strong !)
Do wond'rous feats, but never heard of grace.
The fault is ours ; we bear those monstrous arts ;

Good heaven! we praise them: we, with loudest peals,
Applaud the fool that highest lifts his heels;
And, with insipid show of rapture, die
Of idiot notes, impertinently long.
But he the Muse's laurel justly shares,
A poet he, and touch'd with heaven's own fire;
Who, with bold rage or solemn pomp of sounds,
Inflames, exalts, and ravishes the soul;
Now tender, plaintive, sweet almost to pain,
In love dissolves you; now in sprightly strains
Breathes a gay rapture through your thrilling breast;
Or melts the heart with airs divinely sad;
Or wakes to horror the tremendous strings.
Such was the bard, whose heavenly strains of old
Appeased the fiend of melancholy Saul.
Such was, if old and heathen fame say true,
The man who bade the Theban domes ascend,
And tamed the savage nations with his song;
And such the Thracian, whose melodious lyre,
Tuned to soft woe, made all the mountains weep;
Soothed even th' inexorable powers of hell,
And half redeemed his lost Eurydice.
Music exalts each joy, allays each grief,
Expels diseases, softens every pain,
Subdues the rage of poison, and the plague;
And hence the wise of ancient days, adored
One power of physic, melody, and song.

APPENDIX.

ON INTEMPERANCE.

The subject of Intemperance is one of such importance that we have thought it advisable, in addition to the remarks we have made (pp. 420-422) to offer something further upon the subject.

A moderate habitual drinker, though temperate in regard to quantity, is more exposed to be overtaken by disease, in consequence of indulgence in his favorite custom, than he who revels openly and unguardedly. The former generally allows the elevation he has experienced from his first dram to subside before he takes his second, and that of the second before he takes his third. Thus gradually instilling the poison into the system, he has not the warning of intoxication to apprise him of his danger, and although he exultingly applauds himself for his extraordinary self-denial and soberness, the quantity he has drunk exceeds that, which, taken by his neighbor, with less management, has levelled him to the ground, and rendered him the object of the cautious sipper's harsh reproof. The more bold and shameless drunkard finds a monitor (though generally too little regarded) in every drunken bout; the beastly situations in which he is placed by them, and the sufferings which succeed, are not entirely unnoticed;

' He sleeps ; and, waking, finds himself undone !
For, prodigal of life, in one rash night,
He lavished more than might support three days.'

Loud, but weak resolves are uttered, that such filthy excesses are never more to be committed.

' Ah, sly deceiver ! branded o'er and o'er,
Yet still believed ! exulting o'er the wreck
Of sober vows !'

Drunkenness, then, is that vice — or rather let us say, that crime — which engenders all other crimes, and is a baneful curse, wherever it falls. It degrades man below the meanest reptile, renders his sober hours irksome, beyond endurance, brings on the most dreadful diseases, and at last places him on a death-bed, the pillow of which it has filled with thorns. Awful is this picture, and many of you must feel its truth. But how, you ask, shall we profit by it? How shall we rid ourselves of this dangerous foe? Not by trifling with him; not by gentle resistance; not by endeavoring gradually to disengage yourself from his horrid gripe. No, no; an enemy so formidable must be forcibly and strongly opposed. Not an inch must be yielded to him. Consider, if you break not his neck he will break yours, and perhaps break the hearts of those who are dearest to you. Call to your aid self-love, as well as regard and compassion for your family, who innocently suffer for your indiscretions. Crave the support of reason and religion.

‘ Let godlike reason, from her sovereign throne,
Speak the commanding word — I will — and it is done.’

It must be done quickly; total abstinence from all intoxicating drinks is of vital importance. There is not on record a single instance in which a retrenching system, or moderation, has ever reformed a hard-drinking man; on the other hand, tens of thousands of living witnesses have made a solemn pause, and have been redeemed, only by a sudden, a total, and an entire abstinence from the use of ardent spirits of every name and nature, and from wine, ale, beer, cider, and all fermented liquors.

He who becomes the subject of such a reformation, either from shame, remorse of conscience, love of family, or fear of death, surveys first the natural consequences, and, like a prudent man, foreseeing the evils, he then comes forward and saves himself by a resolution, not of an ordinary nature, but a resolution guaranteed by a most lively sense of honor and manly pride; a resolution in which all the faculties and energies of his soul are engaged, that he will no more taste, handle, nor touch the cursed stuff. And, as is the strength of this pledge, so, generally, is his safety.

Do not be lulled into a false security, founded on the fact that a few incorrigible drunkards seem to enjoy health, for they own not what they suffer. But judge upon a larger scale. Look back upon the latter days of all the votaries of Bacchus that come within your recollection, and then you will discover that the wine-bibber is generally doomed to the torments of either the rheumatism, the gout, or the gravel. The dram-drinker becomes bloated with lymphatic dropsy, and the swiller of beer or cider suffers severely from vital derangements, and is stained with jaundice —

‘ ————— the yellow fiend
Tinged with her own accumulated gall.’

Be assured, O lovers of the eup, if you but properly consider what has been said, although you may accuse the writer of harshness, you will not regard a drunken bout as a trifling matter. Look back but to the last adventure of this kind, and strive to

————— recollect
What follies in your loose, unguarded hour
Escaped. For one irrevocable word,
Perhaps, that meant no harm, you lose a friend;
Or, in the rage of wine, your hasty hand
Performs a deed that haunts you to the grave.
Add, that your means, your health, your parts decay;
Your friends avoid you; brutishly transformed,
They hardly know you; or if one remains
To wish you well, he wishes you in heaven.’

CATECHISM ON RUM.

Question. What is the chief end of rum, gin, and brandy?

Answer. To make toddy, flip, and punch.

Q. What are the comforts which tipplers receive from them?

A. Toddy, flip, and punch give to their votaries ease of conscience, joy in the comforter, increase thereto, and perseverance therein to the end.

Q. Wherein consisteth the *ease of conscience* which tipplers receive from intoxicating drinks?

A. It consisteth in an agreeable *forgetfulness* of the past, a *beastly* enjoyment of the present, and an *indifference* to the future.

Q. Into what state would mankind be brought by the love of rum?

A. Into a forlorn and wretched state.

Q. What are the evils which do either accompany or flow from an indulgence in the use of rum?

A. Sickness, shame, poverty, and distress.

Q. When shall the end be?

A. When the hard drinker shall have wasted his estate, ruined his constitution, and alienated the affection of his friends; when you shall see his affairs falling into ruin and decay, his children hungry and naked, his wife comfortless and in tears; when these things appear, then the end is nigh, even at the door. Loss of appetite, a bloated visage, trembling hands, and feeble knees, delirium tremens, and the horrors, are but faint indications of the suffering he feels within. Beastly, sottish, debased in reason, and vile in manners, he sinks from the character of a man below the grade of a brute. The community despise him, he is neglected by his friends, diseases torment him, he is oppressed and seized by despair and sorrow, until overcome by the continual injuries, nature at length resigns her worthless charge, and he sinks unlamented to the grave. Surely it is an evil way, and the end thereof is sorrow.

O, ye who sacrifice to Bacchus — who make yourselves merry with the jolly god, and in sparkling oblations quench life's transient blaze, turn ye from the enchanting cup, and go to the fountain of real comfort, where springs wholesome and refreshing water. Harken unto wisdom, and let her voice be heard; bend thine ear to understanding and be wise. Let industry employ thy hands; at evening rest from thy cares, and in the morning awake to peace and the sweet enjoyment of domestic delights. Then shalt thou gladden the heart of thy wife; thy children shall rejoice, and plenty again shall crown thy board. Thine olive shall yield its oil, and thy fig-tree shall be neither barren nor unfruitful. Then shall comfort spring up by thee, and thy family shall rejoice. Health

shall come once more and make its abode with thee; want shall flee away, and poverty shall not even dare to look in at thy windows. In thy neighbor's mouth thou shalt have a good report, and thy life shall be honorable; friends shall multiply, and thy days shall be pleasant—yea, all the days of thy life. Religion shall then be planted in thy heart, and eternal glory will be thy crown.

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